

REFLECTIONS
OF A
PORTUGUESE
UPON THE
MEMORIAL

Presented by the

JESUITS

To His present HOLINESS

POPE CLEMENT XIII.

Translated from the COPY printed by Authority
at LISBON.

To which is added,

The Opinion of the Congregation of Cardinals, to whom
the said MEMORIAL was referred by the POPE.

But Evil on itself shall back recoil.

MILTON.

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REPORT OF THE

PORTUGUESE

OF THE

MEMORIAL

OF THE

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To His Highness

PORTUGUESE

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L E T T E R
From L I S B O N,
T O A
F R I E N D at R O M'E.

November the 28th, 1758.

IS true, my Friend, I did wrong you, in not believing what you first told me of the Jesuits having presented to His Holiness POPE CLEMENT XIII. that most artful Memorial, of which, fully to convince and satisfy me, you have since sent me a faithful Copy. But still my reliance on your equity is such, that I flatter myself you have not condemned, as unreasonable, my unwillingness to give immediate credit to a thing, which, if it did not appear incredible, seemed at least strange and surprizing.—The Petitioners, said I to myself, in their Memorial to the Common FATHER, either confess their guilt, and sue for mercy; or they deny that guilt, and
B demand

demand justice.—To believe that the Jesuits should plead guilty, and implore forgiveness, required doing too great violence to my reason, and flatly contradicted all that I had learnt from a careful reading of many Books, and from a long and intimate acquaintance with those Fathers. For though I know full well all the quarrels and disputes which they have had at different times with several Courts of Europe, and for which they have been in danger of justly feeling the weight of the uplifted hand of angered Majesty; yet I do not find any one instance, in which the Jesuits, in order to avoid the perils that threatened their Body, have ever humbly confessed their fault, and implored the Clemency of the offended Sovereigns. I will say more: the instances of their having done it are very rare, when even a small number, or only one of them, has been in danger, after being accused and convicted of enormous crimes. No, no, my Friend; the Maxims by which this Company was first framed, and by which it is still governed, are not such as inspire humility and submission, but daring boldness, cunning, and the ambition of being looked upon as formidable to the Powers of the State and Church.—Not being able, therefore, to persuade myself, that the Jesuits, confessing and detesting their Crime, should recur to the Clemency of our King, through the mediation of the Pope; nothing remained, but that, either denying, or concealing their guilt, they should seek the protection of Justice.—But here again my reason was at a stand.—For, said I, howsoever specious their Memorial may appear at first sight, howsoever cautiously and artfully it may be penned, and with what seeming modesty soever it may be glossed over, and softened by the most delicate expressions;

pressions; yet the spirit and substance of it cannot but be highly injurious to our Monarch, and to the Cardinal Visitor, and must arraign their uncorrupted justice. In short, the purport of it can be no other than a kind of Appeal, to remove the Cause, in it's very first beginning, from this Kingdom, to the Court of Rome, upon a suggestion, that the remonstrances of our King to the Holy See are insufficient, and that the proceedings of the Cardinal, if they are not unjust, are at least suspicious, and directed by prejudice and passion, rather than by zeal.—And yet, continued I within myself, that the Jesuits, so famous for their clear foresight and deep penetration, should take such a step as this, is what I cannot believe. They never can be so weak, so imprudent, or so rash, as to attempt to cast a reflection upon our King, or to offer such an indignity to the Cardinal of Saldanha, in order to blow up, between the two Courts, a fire by which they themselves must in the end be scorched.—Such was my reasoning; and I thought it just.—But I find my mistake, now that I see with my own eyes the Copy of their Memorial, the reading of which has filled me with astonishment at their assurance. Nor can I conceive how they could either write it, or present it, without being stopt by a crowd of reflections and facts, which must have stared them in the face, as they now do me, upon my giving it only a second perusal. Besides, many considerations ought to have occurred to them, more than to me; they being real Actors, interested in this tragedy; I, only an impartial Spectator of it.

But you will ask me, what are the Reflections which struck me thus upon reading their Memorial?

rial?—You know that I am not apt to be either difficult, or mysterious, with you.—I will therefore tell you them fairly, and without prejudice or passion: in which temper I am confident they will also be received by you. But first let me transcribe the Memorial literally, that you may judge how far my Reflections are founded upon the very words of it.



THE



THE
MEMORIAL

Presented by the Father General of the

JESUITS

The 31st of JULY, 1758,

TO HIS HOLINESS

POPE CLEMENT XIII.

“ MOST BLESSED FATHER,

“ **T**HE General of the Company of
“ Jesus, prostrated at your HOLINESS’
“ feet, humbly represents the extreme
“ distress and detriment which his Or-
“ der suffers from the well-known oc-
“ currences in Portugal. By imputing very hein-
“ ous crimes to the Religious of his Order dwell-
“ ing in the Dominions of His Most Faithful
“ Majesty, a Brief was obtained from Bene-
“ dict XIV. of holy Memory, appointing the
“ Lord

“ Lord Cardinal of Saldanha Visitor and Reformer, and vesting him with full powers to that effect: which Brief was not only printed and published in Portugal, but also reprinted all over Italy. In virtue of this Brief, his Eminence the Visitor published an Edict, in which he declared all the Religious of this Order, universally guilty of merchandizing. Besides this, the Lord Cardinal Patriarch, notwithstanding the Constitution *Superna* of Clement X. which forbids Bishops, *inconsultâ sede Apostolicâ*, (*without consulting the Holy See*), to take away from a whole Religious Community the power of confessing, did suspend from confessing, and from preaching, all the Religious of this Company, not only in his Diocese of Lisbon, but throughout his whole Patriarchate; not notifying this suspension to them personally, but causing the Edict thereof to be suddenly posted up in all the Churches of Lisbon: of which things the General has in his possession authentic proofs.

“ The Religious of Portugal have suffered these, to them most grievous proceedings, with that humble submission which they ought. They are fully persuaded of the upright intention of His Most Faithful Majesty, of his Ministers, and of the above-mentioned most Eminent Cardinals. But still they fear, that They have been prejudiced against them by the artifices of some evil-minded person; as they are not conscious of having been guilty of such atrocious crimes: and especially as not one of them has been summoned to appear in person, they have had no room either to clear or to defend themselves.

“ And

“ And even if some have been guilty of the
 “ supposed atrocious crimes, they hope that so great
 “ a guilt is not common to all, nor to the major
 “ part of them ; though they find themselves all
 “ comprehended in the same punishment. And
 “ lastly, even though all the Religious in the Do-
 “ minions of His Most Faithful Majesty, should,
 “ from the first of them to the last, have been
 “ guilty, which can hardly be supposed ; yet the
 “ much greater number of those who labour in
 “ every other part of the world, to promote, to
 “ the best of their poor abilities, the honour of
 “ God, and the salvation of Souls, beg to be
 “ looked upon with an eye of kindness. Both the
 “ discredit and the injury extend to the whole Or-
 “ der ; though they not only abhor the crimes
 “ which are imputed to the Fathers in Portugal,
 “ and singularly every thing that can possibly of-
 “ fend their Superiors, whether Ecclesiastical or
 “ Civil ; but even wish, and endeavour as much
 “ as in them lies, to be free from those failings
 “ also to which the condition of man, and espe-
 “ cially the multitude is subject.

“ The Superiors of this Order, as appears from
 “ the Registers of the Letters written and received
 “ by them, have always insisted upon the strictest
 “ and most regular observance of their rules, as
 “ well by all their Religious, as by those of the
 “ Provinces of Portugal ; and though they have
 “ been informed of other faults, they have not
 “ had any knowledge of the crimes which are im-
 “ puted to these last ; nor have they been previously
 “ warned, and called upon, to provide a remedy
 “ against them.

“ And since they have found, that these Fathers
 “ have incurred the displeasure of His Most Faith-
 “ ful Majesty, they have laboured under the great-
 “ est concern ; they have prayed, that a particular
 “ account, both of the crimes, and of the crimi-
 “ nals, might be communicated to them ; they
 “ have offered to give His Majesty all due satis-
 “ faction ; to punish the delinquents according to
 “ their deserts ; and to send from abroad the fittest
 “ and most worthy Members of their Order, to be
 “ Visitors, and to reform the abuses which may
 “ have crept in : but the humble prayers and of-
 “ fers of the Superiors have not been deemed wor-
 “ thy to be heard.

“ Moreover, it was greatly feared, lest this visi-
 “ tation, instead of producing an useful Reforma-
 “ tion, might create unnecessary disturbances.
 “ This was more particularly apprehended with re-
 “ spect to foreign countries, of which his Eminence
 “ of Saldanha has the care, and to which he has
 “ the power of sending Delegates. The greatest
 “ confidence is placed in the said most Eminent
 “ Cardinal, whenever he acts in his own person :
 “ but it appears, that there is reason to apprehend,
 “ that persons may happen to be Delegates, who
 “ either are not well acquainted with the Institutions
 “ of the Regulars, or not well intentioned, which
 “ may occasion much mischief. For these causes, the
 “ General of the Company of Jesus, in the name of
 “ his whole Order, with humble and instant prayers
 “ implores the Authority of YOUR HOLINESS,
 “ that you will vouchsafe to direct such means as
 “ Your high Wisdom shall suggest, for the relief
 “ of those who are not guilty, and who are able to
 “ justify

“ justify their actions ; for the just and useful
 “ amendment of such as may be guilty ; and,
 “ above all, for the reputation of the whole Or-
 “ der ; that it may not be rendered incapable of
 “ of promoting the Service of God, and the Sal-
 “ vation of Souls : of serving the sacred See ; and
 “ of seconding the pious zeal of YOUR HOLINESS ;
 “ upon whom, both the aforesaid General, and his
 “ whole Order, will ever beseech the Almighty to
 “ pour down all his heavenly blessings through a
 “ long course of years, to the emolument and pro-
 “ sperity of the universal Church.”



REFLECTION I.

The General of the Company of Jesus represents the extreme distress and detriment which his Order suffers from the well-known occurrences in Portugal. By imputing very heinous crimes to the Religious of his Order.

TO impute a crime to any one, in the obvious and common meaning of the word, is the same as charging him unjustly with guilt, changing a suspicion into a certainty, and rendering culpable a person who is innocent, or at least not yet convicted. But what ! Is the question here about any illicit desire, any error born and buried in the heart, which God alone can judge ; or is it about crimes that have been proved, publicly proved, and manifested to a demonstration by indisputable evidence ? Original and authentic Books of Trade and
 Accounts,

Accounts, are not like the Books of the Sibyls, either taken for granted without being seen, or seen without being read, or read without being understood. Those which testify the immense and infamous traffic of the Jesuits are still in being, are still witnesses against them, ready to shew the surprising abilities of these trading Fathers. Their Magazines are not like the enchanted buildings of Ariosto, only the sportive invention of the Poet's fancy; but they actually exist, are actually to be seen, crammed with all sorts of merchandise: in so much that, throughout all the dominions of Portugal, nor to speak of other places which do not belong to us, the people are as well acquainted with the Ware-houses of the Jesuits, as they are with their Churches.—Their violences, oppressions, usurpations, and infidelity towards their Sovereign, are not vague rumours, propagated by unknown authors, and magnified by false reports; but they are real facts, authenticated by the grief, remonstrances, and tears of the people, of his Majesty's Ministers, of the Missionaries, and of the Bishops, all whose cries, increasing daily, will at last surmount the obstacles which have hitherto been laid in their way, to prevent their reaching the Throne. Will any one, after this, dare to say, that the crimes with which the Jesuits are charged, are only *imputed* to them?

Let us go farther, and consider who it is that *imputes to them very heinous crimes*. It is the King of Portugal; who made his remonstrances to that effect to the late Pope Benedict XIV. as every one knows, and as that Pope himself testifies in his Brief. He then must pass for the Author of the calumnies and impostures. It is in vain to attempt to lay the blame upon his Ministers, by representing them as enemies to the Jesuits. For the Portuguese know,

know, and all Europe knows, that the King, tho' possessed of multitudes of proofs against those Fathers, took great time to consider what he was about to do, and did not lay his complaints before the Holy See, till after he had maturely examined the facts and reasons, and scrupulously weighed them in the strict scale of justice. If, therefore, the Jesuits will still complain, and say, that they are injured, because *very heinous crimes are imputed to them*; they throw the blame directly upon the King, and charge him with either malice, weakness, or too great credulity. But how can they, without doing the King the greatest wrong, without knowing in their consciences that they do so, say, that he bears them malice, or that he is too ready to believe reports against them; when they know full well, that he prided himself on being the Friend and Protector of their Company, in imitation of his venerated Predecessors, to whom the Jesuits owe their first fortune, and the very foundation of their greatness. They invited the Jesuits into their Kingdom, settled them in all their Dominions, enriched them with revenues, opened them the way, and amply furnished them with the means, to introduce themselves into other Countries, into which they wanted to penetrate; whether out of views of interest, or out of zeal, I know not: they admitted them into their own palaces, and, which is more, trusted their consciences in their hands. And what proofs of affection did the Jesuits not receive from the Monarchs of Portugal, in that perplexed affair of theirs concerning the Chinese and Malabar Rites? Those Monarchs have always been ready to protect, defend, and support them, with such warmth, that Benedict XIV. could not help exclaiming, *O, the Monarchs of Portugal will have a most severe account to render unto God for the too great protection they have granted* G

granted to the Jesuits, who, relying thereon, scandalously bid defiance to the Constitutions and Bulls of the Apostolic See. This was speaking like a great man, as that Pontif really was, like a Pope and Head of the Church : nor would a similar admonition have been improperly bestowed upon many of the Sacred College, and of the Roman Prelacy.—But let us return to our Most Excellent King, who, continuing the series of his good offices towards the Jesuits, trusted to them the conduct of his soul, and fostered them in his Royal Seat ; till at length, seeing with certainty, and discovering, to his extreme astonishment, that they were bad men, and teachers of corrupt Morals, he withdrew himself from under their direction, and turned them out of his palace. But what struggles did it not cost him within his own breast, before he could prevail upon himself to take this step ? How difficult did he find it, to restrain and conquer that deep rooted affection for their Society, which he had cherished from his most tender years ? that affection, by abusing which, the Jesuits were emboldened to go such daring lengths, insomuch as, for a long time, to represent to the Sovereign, as impostors, the Bishops, Missionaries, and even his own Ministers, if they did but offer to complain of them ; tho' their complaints did sometimes reach the Royal ear. That affection for their Society, together with the natural respect of the Sovereigns of Portugal for the Holy See, was still the cause, that our King, tho' fully convinced of the heinous crimes of the Jesuits, did not exert his own Royal Prerogative to punish them, but, with a most exemplary moderation, applied to the Sovereign Pontif, desiring him to stop the torrent of so many evils and disorders, and, if possible, to heal, by his paternal care, the deplorable wounds of the Company of Jesus. Doubtless he then re-
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membered the noble resolutions formerly taken by Henry IV. in France, and the Venetians in Italy: but even those examples, strong and persuasive as they were, had but little effect upon his Royal heart, prepossessed with tenderness and compassion for the Jesuits, and veneration for the Roman Pontifs. So far is this most clement King from deserving the least suspicion of malice against the Jesuits, or of being too credulous to their prejudice.



REFLECTION II.

A Brief was obtained from Benedict XIV. of holy Memory, appointing the Lord Cardinal of Saldanha Visitor and Reformer, and vesting him with full powers to that effect.

I know that the authority, and the name of *Visitor and Reformer*, granted to the Cardinal of Saldanha, wounded very deeply the delicacy of the Jesuits; that they looked upon it as a signal affront; and that all of them complained bitterly of it. To make the Company of Jesus appear as if it wanted a Visitation or a Reformation! What blasphemy? Do you not know, my Friend, that the Company is a Congregation of persons predestinated, and incapable of sinning? Do you not know, that their habit has the virtue and privilege of entirely extinguishing concupiscence? If you doubt it, ask those simple and innocent boys, which the Jesuits bring up in their College, and piously inveigle into their immaculate Company. They
will

will assure you, that their Directors tell them so. Is not this, my Friend, a most singular privilege? And yet we laugh at it, and are scandalized, that the Jesuits, amidst so many great and manifest disorders of their Company, should pretend to delicacy, and be offended at those who think they stand in need of a Visitation and Reformation. The very Church of Christ itself, which, by its essence, is holy and immaculate, has not been ashamed to acknowledge and confess, several times, and lastly in the sacred Council of Trent, that the morals and behaviour of her members stood in need of a Reformation; well knowing, that, in the field of the Gospel, some tares will be mixed with the good grain; and that in the flock of Christ, goats will creep in among the Sheep. But the Company has privileges, which Christ has not granted to his Spouse the Church. Read a certain Jesuitical book, intituled, *a Picture of the first Age of the Company of Jesus*, in which this Society sets itself up for *a Congregation of Angels, of new Apostles, of new Samsons, full of the Spirit of the Lord, and for the most perfect of all Orders*. There too you will find that they have *the gifts of infallibility, and impeccability*, and every other that can be supposed or thought of. It is this new spirit of humility which renders the word Reformation so very odious to the Jesuits, whilst it sounds delightfully to the ears of the Church. Do you know from whence arises this different of sentiments between the Church and the Company? I will tell you. The Church, tho' immoveably fixed, and regulated by an invariable holiness of doctrine, soon knew what were disorders and abuses, and condemned them as such; by no means approving, or dissembling her dislike, that her Sons should be led astray by the practice of a loose Morality, contrary to the precepts and
instruc-

instructions of their Mother. The Company, on the contrary, has founded its regulations and conduct on nothing but wicked and corrupt maxims; and therefore the corruption of the Sons is always conformable to the wicked precepts of their Mother. From hence it follows, that whenever any step is taken towards reproving or condemning the sentiments or actions of any one of its Members, the whole united body rise up at once in his defence, and, all together, roar out against the zealous censors, like so many wounded lions. O if those few honest well meaning Jesuits, who, like true lovers of the real good of their Company, saw the necessity of, and ardently wished for a Reformation, could look out of their graves, and see the Brief of Benedict XIV. for the Reformation of the Jesuits, if not over all the world, at least in the Dominions of our Monarch, how would they be rejoiced! What thanks would they not return the Pope, the King, and the Cardinal of Saldanha! I speak of an Inchofer, a Fioravanti, a General Gonzalez; the two first of which petitioned the Popes for a Reformation of their Order, and the third solicited it with all his power, as the uncorrupted head of a vitiated body. I speak of a St. Francis Borgia, an Acquaviva, a Vitelleschi, all Generals of the Order, who lamented the abominations and corruptions of their Society. I do not transcribe the particulars of their complaints, because they are already well known. But I cannot help mentioning the words of a Jesuit, who, after having lived in the common inexcusable blindness of the Company, till he was very old, at length was seized with remorse, and opened his eyes. This was the celebrated John Mariana, author of a Treatise concerning the Exchanges and Money of Spain, for which he was imprisoned; and of another still more remarkable

able work, intituled, *de Rege, & Regis institutione*, which was condemned to be burnt, by order of the Sorbonne and of the Parliament of Paris. This venerable old man, in his book *De morbis Societatis, eorumque causis & remediis* *, written after he had seen the errors of his Society, says †, *Verum quod in me est, quo propius ingravescente ætate*, (he died at the age of 87), *ad extremum judicium accedo, & certius assevero, Societatem nostram, quae ex Deo dubio procul est, in præceps ruere, ac brevi etiam casuram omnino, nisi Deus ipse det opem, ejusque filii pro sua in matrem pietate, præsens auxilium afferant, & ad vivas usque partes circumcidant, si ita opus, ne ultra pestis incedat.* What can the Father General say to this? A Jesuit, enamoured of his Company, and so far advanced in years that he had no longer any thing to hope, or to fear, from his Order, by the sole light of the Divine judgment, to which he knew he was drawing near, saw the indispensable necessity of a Reformation, and warned his Brethren of it, with an Evangelic liberty. Will it be said, that this man too was prejudiced against the Society, that he bore it malice, and was an enemy to it? For such is the light in which the Jesuits endeavour to represent even the holiest and best of men, whenever they discover, and find fault with their disorders.

* Of the Diseases of the Society, and their Causes and Remedies.

† But for my part, the nearer I draw towards the last judgment, by the number of my years; the more certainly I assert, that our Society, which doubtless proceeds from God, tends towards it's ruin, and will soon be entirely destroyed, if God himself does not assist it, and if it's sons, out of pity to their mother, do not apply an immediate remedy, and, if it be necessary, cut even to the quick, lest the contagion should spread farther.

REFLECTION III.

Which Brief was not only printed and published in Portugal, but also reprinted all over Italy.

THE Jesuits complain of the publication of this Brief, which our Court would never have thought of, if they themselves had not rendered it necessary. Who made them, after the Brief was published, invent, write, and propagate, so many idle stories and impostures, to prejudice and gain over the Public, by representing as false, things that were most true, without the least respect for the first mover of the whole? Who made them set on foot the like cabals, not only in Portugal, but throughout all Europe? This made it necessary to disperse all over Europe the printed Copies of which they complain, that the simple might not be imposed upon by lies. Could they think to treat the Court of Portugal as they did Father Norbert, and the celebrated Father Berti, against whom they not only scattered abroad a thousand infamous calumnies, in words, in writing, and in print; but also found means, by their intrigues, to hinder them from justifying themselves, and from printing their defences? They may rest satisfied, that our Court will never bear with any such insolence as they were guilty of towards the Imperial Council, on occasion of the famous Edict of the Emperor Ferdinand II. in 1699. It may not be amiss to relate that affair in few words, out of justice to the matchless integrity of the Jesuits, and their inimitable dexterity at forming cabals and intrigues, to promote their own sordid interests. That just Prince, after gaining

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great advantages over the Protestants of his Dominions, decreed, with the advice of his Council, that the Abbeyes which thereby returned back into the hands of the Catholics, should be restored to the Monks to whom they first belonged, agreeable to their foundations. These were Benedictins, Cistercians, &c. The Imperial Edict was highly approved of and applauded by the Pope, who thereupon addressed a Brief to the Emperor, thanking him for what he had done, and commending his piety and justice. But neither the Edict, nor the Brief, pleased the Jesuits. The Abbeyes were fat, and therefore well worth their trying every means to get possession of them. Father Lamorman, who was Ferdinand's Confessor, soon formed a cabal, by the persuasions of which the Emperor was prevailed upon to substitute the Company of Jesus in the room of the other Monks. The machinations of the Jesuits were detected, and the Imperial Council ordered the first Edict to be observed, as being, in every point, agreeable to the laws of Nature and of Men. Judge whether the Jesuits would quietly suffer so fine a morsel to be snatched out of their mouths. Finding all their impostures defeated, they fell, tooth and nail, upon the Edict itself. They published writings taxing it with falshood, and with being contrary to the holy Canons, and the immunities of the Church. Not content with this, they accused the Emperor himself of having exceeded the limits of his power, in restoring the Abbeyes to the Monks to whom they had first belonged. Then they attacked the Members of the Imperial Council, and those very men, who, whilst they favoured the Jesuits, were just, pious, prudent, and full of zeal for the welfare of Religion, were now, at once, in their mouths, unjust, enemies to the Holy See, and infected with heresy.

heresy. Such was the language of the Venerable Religious of the Company, such the burden of their Songs, in several books which they printed off with great expedition. Would you have more? This Cause, which had no other source than their insatiable avarice, was, according to them, a cause inspired by their zeal for the Holy See and the Church: and Father Layman, who published several books on this occasion, was not ashamed to intitle one of them, *A just Defence of the most Holy Pope, of the most August Cæsar, of the Cardinals of the Holy Roman Church, of the Bishops, Princes, and others, and also of the very small Company of Jesus.* What impudence! This war lasted upwards of ten years, and during the course of the litigation, the Jesuits possessed themselves of several Abbeyes, by down right violence, beating and driving out the Religious who had taken shelter in their Churches, and were there imploring the assistance of Heaven and of Earth. However, Justice at least triumphed over iniquity, and would have overwhelmed it with confusion, if it had been susceptible of shame,

But to return to our subject. His Most Faithful Majesty had no need to publish Edicts, in order to restrain the usurpations, violences, and illicit commerce of the Jesuits. The law of Nations, and the holy Canons spoke sufficiently against them. But as their voices were not heard, the King, out of an act of respect, desired the Pope to send some one to visit and reform the Jesuits in his Dominions. His Holiness, like a good Father, and a quick discerner of truth from falsehood, saw the necessity of the demand, and by his Brief appointed the Cardinal of Saldanha, a man of universally known integrity, Visitor and Reformer of the Company, with all due powers to that effect. By

virtue of his Commission and authority, this Cardinal made some Edicts of Reformation with respect to the illicit Trade which the Jesuits carried on, to the great detriment of his Majesty's Kingdom: and both the remonstrances of the King, which contained a small part of the *heinous crimes imputed to the Company*, the Pope's Brief, and the Cardinal's Edicts in consequence thereof, were printed and published in different parts of Europe.

We now wait to see what steps the Jesuits will take, and what engines they will set to work, to prevent the Reformation. Perhaps they will say, that the King and his Ministers have exceeded the limits of their power, as they said of the Emperor Ferdinand. But the King has not published any Edict: he has only had recourse to the Apostolic See; and all that has been done hitherto being only the consequence of the Pope's Brief, the Reverend Fathers, this time, cannot plead their zeal, or their extraordinary devotion for the Church; nor have they room to publish *A just Defence of the most Holy Pope, of the Cardinals, Bishops, &c.*

Would you, my Friend, have me open my heart to you without reserve? I do not believe, that these most religious Fathers will now forget, or depart from, their so often boasted veneration for the Roman Pontiffs, as they have done upon several other occasions, when they have found it turn to their account; but I expect, that they will attack the Papal Brief, and have no zeal left, but for the most Eminent Cardinals, if they retain even that. You know, not to mention several other Popes, in what manner they treated Clement VIII. while he was yet living. Do not imagine that I speak by mere conjecture. What I say is founded on the principles

ples of their System, on past facts, and on some sparks of fire which they have already kindled. A Writing, published at Rome, has already appeared here, attempting to destroy the authority and force of the Brief. You must have heard of it, and probably have read their equally impertinent and ridiculous allegations. The Author of it is said to be the very same person, who, with an unheard of impudence, had the assurance to publish at Rome that other well known writing, in which the famous *Enciclica* of Benedict XIV. upon the disputes between the Clergy and the Parliament of France, is so furiously attacked and horribly abused. But of this we may know more by and bye. I say nothing of the bitter calumnies which I expect from them, against the King's Ministers, and the Cardinal of Saldanha, because some of them are already hawked about the streets.

Some body will perhaps say, that the falsities and defamatory libels do not come from the Jesuits, but from other persons who wish them well. I know not who can say this: but I am sure it would be difficult to find a man who can believe that the Jesuits sit still under these circumstances, and that their devotees undertake to fight their battles for them. To rail at and revile in every shape whoever opposes them, is so old a custom of the Jesuits, that I could produce thousands of examples to prove it. It is not I who assert this, but their Father General Muzio Vitelleschi, who, in his first Epistle *de Oratione ad Patres & Frates Societatis*, says: * *Ne, quæso, nobis, Patres, Fratesque blandia-*

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mur :

* My Fathers and Brethren, I beseech you, let us not flatter ourselves. In this matter, not a few stand in need of a powerful curb. They spare no one, and act with too much liberty and licentiousness.

mur: non pauci hoc in genere valido fræno egent. Nemini parcunt, nimia agunt libertate, & licentiâ. What think you of it, my Friend? I would have persuaded people, here, at Lisbon, that these impostures could not come from the Jesuits; because they are not so imprudent as to speak ill of the Ministers of State, the Cardinals, the King, and the Pope. But Father Muzio stopt my mouth with his *nemini parcunt, they spare no one.* I would also have said, that I did not believe the Jesuits capable of sinning against justice and charity; but Father Muzio assures me, that they are very capable of it. * *Non sine gravi charitatis, justitiæque interdum injuria, dum aliena, seu dicta, seu facta augent, modo citroque renuntiant: nunc in deteriorem partem accipiunt: ad motus animi, atque consilia Deo reservata dijudicanda progrediuntur; haud scio an dicendum sit, res neque gestas unquam, neque per somnium quidem oblatas comminiscuntur, & jactant.* More cannot be said. This is a true summary of the expressions used by the Jesuits all over Europe, upon the appearance of the Brief for the Reformation of their Order. I would have added, that though what was reported concerning the calumnies propagated here, should be true; it could not be believed of the Jesuits in your Country, in France, in Spain, &c. But upon reading Father Muzio a little farther, I found these words: † *Hoc vitium*

* It is not without grievously wounding charity and justice, that they add to the words and actions of others, and go about publishing them every where, under the worst construction. They proceed even to the emotions of the heart, and to the thoughts of men, which none but God can judge: nor am I sure whether it may not be said, that they relate and publish things never done, nor even so much as dreamt of.

† We all lament, that this vice spreads in the Society much more than it ought.

vitium latius, quam opus esset, serpere per Societatem deploramus omnes. This passage, I confess, filled me too with sorrow.



REFLECTION IV.

By virtue of this Brief, his Eminence the Visitor published an Edict, in which he declared all the Religious of this Order universally guilty of merchandizing.

HERE I cannot conceive how a most important circumstance could escape the memory of the Father General, the omitting of which leaves room to think that the Lord Cardinal Visitor declared the Jesuits guilty of merchandizing, by virtue of the Brief, without any inquiry or proof. He ought therefore to have said: *By virtue of this Brief, His Eminence the Visitor visited the Colleges, Houses, &c. of the Jesuits, and found them full of Magazines, and these Magazines full of various sorts of merchandize, in which he also found, by indisputable proofs, that these Fathers carry on a great Trade. For this reason he published an Edict, &c.* The Father General has mistook this time, if he imagined that a kind of Memorial, made up of words only, could palliate the many excesses of his Religious, juridically proved, and notoriously known to all the world. The Memorials of persons accused are not proofs of their innocence.

REFLECTION. V.

Besides this, the Lord Cardinal Patriarch, notwithstanding the Constitution Superna of Clement X. which forbids Bishops, inconsultâ Sede Apostolicâ, to take away from a whole Religious Community the power of confessing, did suspend from confessing, and from preaching, all the Religious of this Company, not only in his Diocese of Lisbon, but throughout his whole Patriarchate : not notifying that suspension to them personally, but caused the Edict thereof to be suddenly posted up in all the Churches of Lisbon : of which things the General has in his possession authentic proofs.

TIS odd enough, that the Father General should here confess his being so well informed of what had passed, as to have in his possession *authentic proofs* thereof, and that he should also confess, within a few lines after, that *the Superiors of the Order, have not had any Knowledge of the crimes imputed to their Religious.* I am willing to believe it. But in this case, a new fault must be imputed to the Jesuits of Portugal, which is, their not having informed their General of so important an affair as their being accused of rebellion and illicit trading. The General complains, that His Eminence the Patriarch has not shewn the greatest regard to the Bull *Superna*. This complaint sounds indeed perfectly harmonious in the mouth of a Jesuit, when one considers with what Zeal and humble submission they have always been ready to obey the Decrees of the Holy See, and the Bulls of the Popes : a submission so great, that Benedict XIV. could not help bestowing upon them the encomi-
um

um they justly deserved, of CONTUMACES HOMINES, DIFFICILES ANIMOS, *contumacious, stubborn-minded men*, in his Bull *Ex quo singulari*. And a little lower, in the same Bull, speaking of them again, concerning a Constitution of Clement XI. which they had evidently transgressed, he adds: * *Per Constitutionem adeo solemnem, qua Clemens Papa XI. se huic controversiæ finem dedisse testatur, justum & æquum videbatur, eos (the Jesuits) qui S. Sedis auctoritatem sese quam maxime revereri profitentur, humili & obsequenti animo illius judicio semet omnino subicere, nec ulterius quicquam cavillari. Nihilominus INOBEDIENTES & CAPTIOSI homines exactam ejusdem Constitutionis observantiam se effugere posse putarunt, &c.* And will these men, after this, boast of their obedience to the Holy See? Indeed, by the manner in which the Father General expresses himself, one may see that he would not venture to speak his mind openly; but he has insinuated it as slyly as he could; and I believe, that when he wrote this Memorial, his hand trembled, and his face grew red. The Cardinal Patriarch had certainly his motives for what he did; but the Bull *Superna* does not oblige Bishops to publish the reasons why they suspend a whole Community from confessing, unless they are required so to do by the Holy See.

The Father General would also have done well if he had informed himself, whether this Bull had been published and accepted in this Kingdom.

And

* By the so solemn Constitution in which Pope Clement XI. testifies that he had put an end to this dispute, it seemed just and equitable, that they who profess the greatest respect for the authority of the Holy See, should humbly and readily submit entirely to its judgment, and no longer attempt to cavil. Yet these DISOBEDIENT and CAPTIOUS men thought they could elude the strict observance of this Constitution, &c.

And since he had the means of getting the authentic proofs he speaks of, he might likewise have got authentic information, whether the Patriarch had suspended only the Jesuits of his Diocese, or all those of his Patriarchate, and not have laid before the Pope, in writing, a thing which may be taxed with falsehood.

But be that as it may, the Patriarch died, and the Father General might have petitioned the new Patriarch, before he applied to the Pope. If the means of so doing had been denied him, or even if his petition had been refused, I should not have advised the Father General to complain; because other Bishops have done the same, particularly in France, where some of them, though well-wishers to the Company, have suspended the Jesuits and other Regulars, without ever giving their reasons for so doing, and the suspended have had the prudence not to ask for them. If I had familiar access to the Father General, I should endeavour by all means to dissuade him from inquiring into the reasons of what has been done, lest worse should befall his Order. Possibly the Patriarch may alledge as one of the reasons, that when our King established the Company of Commerce of Maragnan and Great-Para, which could easily traverse the interests of the Jesuits, those of this Order then in Lisbon exclaimed from their pulpits, *That whoever should enter into that Company, would not deserve to enter into that of Jesus Christ*. Some of these preachers were banished, and others imprisoned, for preaching things still more seditious, and endeavouring to make his Majesty's subjects rebel against him. It is impossible but that the Father General must likewise have *authentic proofs* of this affair.

The

The Jesuits, being silenced upon this subject in their pulpits, insinuated the same maxims in their conversations, and in their conferences with their penitents and partizans. The most notorious of these were four Capuchins, who, being clapt into a prison, and examined before a Magistrate, deposed that the Jesuits had seduced them. They endeavoured to play the same game in the city of Porto, and actually caused an insurrection of the greatest part of its inhabitants, as appears by the depositions of the criminals, which His most Faithful Majesty ordered to be separated from the printed sentence, that the Company might not be irretrievably dishonoured. Other indisputable and well proved facts might be instanced, which, like the above, deserve a severer punishment than bare suspension.

But if the Patriarch should assign no other motive than this; that the Jesuits stand evidently convicted of having long carried on a public and general trade, and therefore have incurred many Canonical Censures; would not that be a very weighty, and more than sufficient reason? For my part, I look upon the Jesuits of Portugal (not to speak of those of other countries) as so loaded with Censures, that I would scarcely receive holy-water from their hands, but certainly not the Sacraments. When I saw the crowds of penitents round their Confessionals, before the Edict of his Eminence the Patriarch came out, I could not help thinking of the witty saying of Diogenes, who, seeing some people washing themselves in nasty dirty water, asked where they would go to wash themselves after being washed there? *Ubi laventur, qui hic lavantur?* I cannot boast of zeal for the Souls of others; but I could wish that those who have the care of their
own,

own, especially Bishops and Cardinals, would read attentively the celebrated Letters of the Abbot Covert, who has not his equal upon this subject. But let us leave others to think of that, and return to the Patriarch's Edict.

It certainly seemed proper, perhaps necessary, that the suspension should have been notified, before it was stuck up on the doors of the Churches. But I doubt the Patriarch was afraid (and I confess I should have been so in his place), lest the Jesuits should treat his notification with contempt, and call his power in question, as they seem tacitly to do in this Memorial, though they do not say it in express words. And indeed it is already whispered that they intend to present a long writing upon this affair to the reigning Pope. However that may be, the Patriarch's fear was not at all imaginary, nor void of great foundation. You and I know, that in the Patents which the Holy See grants to Missionaries, to empower them to hear confessions, it is always said, *that they shall not administer any Sacrament without the consent of the Parish Priests of the places where they shall be.* Yet, notwithstanding this, in China, the Indies, and every where else, the Jesuits do, and will, confess as they please, without due leave from the Parish Priests, or even from the Bishops, which is the cause of perpetual wrangles between them. Read the letter of the Bishop of St. Thomas, a Jesuit, to the Parson of Pondicheri, dated the 25th of January 1749, and you will there find, *that it is the custom of the Fathers of the Company, after they have been once approved of, to confess wherever they please, without depending on the Parish Priests.* But this, my Friend, is not to be wondered at, since the Jesuits in the Indies say, *that they are sent by the Son of God; but*
that

that the other Missionaries are only Priests sent by the Successor of St. Peter, a poor Fisherman. As to the Bishops, I say nothing of them. You have, at Rome, the Archives of the Congregation *de propaganda*, which are full of representations of this kind. But lest you should not chuse to take the trouble of consulting them, or be afraid of having the doors shut against you by the partizans and hirelings of the Jesuits, I will here give you a faithful Copy of a Letter lately written by the Bishop of Nankin to Pope Benedict XIV.

“ MOST HOLY FATHER,

“ **A**FTER humbly kissing your feet, and
 “ craving your paternal blessing with the ut-
 “ most veneration, wishing for spiritual comfort, I
 “ beg leave, from this remote part of the world, to
 “ lay before YOUR HOLINESS a short account of
 “ my conduct, poor and useless as it may have been.

“ I have now, to no purpose, resided near three
 “ years in this Diocess, in which, by the Grace of
 “ God, I arrived safe, after having escaped great
 “ dangers. The vast extent of these unknown re-
 “ gions, the multitude of their barbarous and
 “ uncivilized inhabitants, and the difficulty of
 “ speaking their languages, gave me great unea-
 “ siness at first, because I was thereby hindered
 “ from applying, as I wished to do, to the useful
 “ and effectual discharge of the duties of my func-
 “ tion. To this was added, about six months af-
 “ ter my arrival, another great obstacle to my de-
 “ sires, proceeding from a new Edict, in conse-
 “ quence of which the persecution was revived,
 “ and now rages with such violence, that many
 “ have

“ have been forced to abandon their dwellings,
 “ and a place of refuge is scarcely to be found.
 “ Under these circumstances, what could I do,
 “ weak as I am, and destitute of every assistance?
 “ However, having hitherto, by the special Pro-
 “ vidence of God, escaped unhurt in the midst of
 “ this violent storm, and now remembering all
 “ that has happened to me, I think it my duty
 “ briefly to acquaint YOUR HOLINESS with all
 “ that I have seen, and all that has passed through
 “ my hands, of which I send a more circumstan-
 “ tial detail to the sacred Congregation.

“ The only Missionaries in this Bishopric are
 “ Pupils of the Company of Jesus, to the number
 “ of nine or ten, as nearly as I have been able to
 “ learn since my arrival in these parts. Formerly,
 “ no Prelate ever resided here: the Jesuits them-
 “ selves performed the functions of Prelates, and,
 “ by the command of their superiors, disposed of
 “ every thing as they thought proper. I flattered
 “ myself, that, being here upon the spot, they
 “ would co-operate with me, at least in what con-
 “ cerned the cure of Souls. But, alas, with what
 “ grief and astonishment have I seen, and many
 “ times experienced, the very contrary behaviour
 “ in them! Except a kind of worldly civility,
 “ which they would bestow equally upon any fo-
 “ reign Prelate whatever, they have no sort of de-
 “ ference for their own Bishop, Swollen with
 “ pride, they boast of their privileges, and claim
 “ as entire and absolute an exemption in their
 “ Missions, as they enjoy in their own Cloisters;
 “ protesting that they neither will, nor ought to
 “ obey any but their Superiors, and what their Bi-
 “ shop commands, if he will command, provided
 “ his

“ his orders are agreeable to the will of those Superiors.

“ Out of mere form and compliment, they demand, by word of mouth, or in writing, not a limited permission, but a general and unlimited licence for them to exercise all the powers of the Bishop; and if the Bishop chances to hesitate a little, and delays granting their demand (as happened to me, with regard to one of those Fathers whom I did not know), what complaints, noise, and discords, do they not foment.

“ By one of my Pastoral Letters, I ordered, or rather recommended, a due observance of the Apostolical Constitutions; that, in the administration of the Sacraments, they should conform to the Decrees of the Holy See, as I did; that every one should shew me his Patents, and his certificates of annual confession. But what was the consequence? They not only did not obey the least of these my just and obligatory orders, but they spread a report amongst the people, that I commanded the observance of new Ceremonies, that I prohibited the Chinese Rites, and that I forbade the women to go with their necks uncovered, &c. Upon which the Christians were disturbed, and rose up against me.

“ If it happens that the Bishop has occasion to officiate Pontifically, and that he is to be clothed with the sacred vestiments of his dignity, they refuse to stretch out a hand to help him to dress himself, saying, that they are exempted from serving Bishops: and thus they act upon every other occasion, so that I dare not command

“ mand them in any one thing. I frankly own,
 “ that some of the Chinese Priests, natives of the
 “ country, ought to be examined : yet, for want
 “ of others, better qualified, I dare not say a
 “ word, but tolerate in them, what is absolutely
 “ intolerable.

“ Of the number of these intolerable, and much
 “ to be lamented things, are the public scandals
 “ which some commit in the presence of all the
 “ little flock of Neophytes, and the numerous
 “ crowd of Gentiles, to the prejudice of Souls,
 “ and the disgrace of the most holy Law of the
 “ Gospel. Among other excesses, that which was
 “ committed, a little before my arrival, by Fa-
 “ ther Emanuel Joseph, with a woman, whom
 “ he debauched, and got with child, made so
 “ much noise, that it was posted up in all the pub-
 “ lic places of one of the cities here : but yet the
 “ delinquent chose rather to be expelled his Order,
 “ than to leave the Country, in which, I am told,
 “ he is still living : and God grant he may be re-
 “ formed.

“ But the crime of Father Anthony Joseph,
 “ Superior of the Mission, surpasses every other.
 “ For eight years running he made it his constant
 “ practice to debauch women, both in, and out
 “ of, the time, and place of confession, giving
 “ them Absolution immediately after, and then
 “ admitting them to the Holy Communion ; at
 “ the same time telling them, that what had passed
 “ between them was a thing of no consequence, and
 “ that all the Fathers, the Bishop, and the Pope him-
 “ self, did the same. Numbers proved with child
 “ by him ; of which some miscarried, and others
 “ were delivered. Both the Christians and the
 “ Gentiles

“ Gentiles knew these things, and some of them
 “ denounced him to his Superiors, who thereupon
 “ appointed a delegate to inquire into the affair;
 “ but this last, I know not how, declared him in-
 “ nocent. Last year, I was forced, by the con-
 “ tinual complaints that were made to me, to ex-
 “ amine into the accusation, and I found it true in
 “ every respect. Whilst I was considering how I
 “ should proceed in the punishment of the delin-
 “ quent, I learnt that the Mandarins had caused
 “ him, two of his pupils, and near an hundred
 “ Christians, to be seized. This occasioned a
 “ new, and very great scandal; because the Man-
 “ darins, knowing already some of the facts,
 “ made a most strict inquiry into the whole affair,
 “ and, to the great satisfaction of the Gentiles,
 “ and the no less confusion of the Christians,
 “ passed public sentence upon the criminal, in con-
 “ sequence of which this Superior, and another
 “ Jesuit called Father Europe, were strangled in
 “ prison, the 22d of September, as seducers.
 “ God grant, as I hope it from His supreme good-
 “ ness, that their death may have washed away
 “ the stains of their sins! and would to Heaven
 “ also, that these most pernicious scandals may be
 “ obliterated from the memory of all mankind!

“ The Christians of China are now in such a
 “ state of corruption, that hardly one can be found
 “ out of ten, of whom there would not be room
 “ to doubt his being able to resist the least trial:
 “ for of those that have been tried only with
 “ slight tortures and a few menaces, without ex-
 “ aggerating, scarce one in a thousand has re-
 “ mained stedfast. Of the hundred, or there-
 “ abouts, that were taken with the two Jesuits I

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“ have

" have been speaking of, there was not a single one
 " who did not renounce our holy Law; and the
 " Chinese Missionary was the very first that did so.
 " One may judge from hence, how superficial the
 " Faith of these Christians is, what idea they have
 " of their Souls, and in what manner they love
 " God. Such men, HOLY FATHER, are too
 " full of the prudence of this world, and have no
 " simplicity of heart. They do not confide en-
 " tirely in God, but tread in two different ways,
 " by which they are rendered inconstant. To day,
 " they renounce Christ in the presence of the
 " Mandarins; to morrow, they go and confess it
 " as a trivial fault. They seem to know the
 " Christian Doctrine theoretically, but they are
 " not seen to practise it. They are most zealous
 " observers of the customs of the Country, and
 " of the tenets of their Doctors; but they are ex-
 " tremely regardless of Ecclesiastical Discipline,
 " and of the maxims of our holy Religion.

" What can I do in this most unhappy situation
 " of things, weak and wretched as I am, in the
 " midst of so corrupt a people? I am overwhelm-
 " ed with grief, my strength fails me, and even
 " charity grows cool within me. Thanks to the
 " Almighty, I have hitherto surmounted the
 " many dangers to which I have been exposed, and
 " so has my companion. If it should please God
 " to grant us tranquility and health, we will do
 " our utmost to fulfil our duty, without fearing
 " any labour or fatigue. The Missionaries say,
 " that Bishops are not necessary in this coun-
 " try, except for consecrating the Chrism, and
 " confirming: and indeed, according to what I
 " have here related, what else can they have to

" do?

“ do? I heartily and humbly recommend my languishing Diocese to the Providence and Protection of God, and of Your Holiness, and I most humbly kiss your Holiness’s feet.

“ Written at Ha—mxo in the Province of Nankin in China, the 3d of November 1748.

“ YOUR HOLINESS’S

“ Most humble, most obedient,

“ And most obliged Servant and Subject,

“ F. FRANCIS OF NANKIN IN CHINA.”

But without going so far to see what the Jesuits would have done, if the Cardinal Patriarch had notified to them amicably the abovementioned suspension, it is sufficient to read what Father Henry Carvalho, a Jesuit, Confessor of our most gracious Sovereign, whilst Prince of Brasil, published, on occasion of the dispute between his Eminence Cardinal Pereira Bishop of Taro, and the Cistercians and other Regulars, about giving the Nuns Confessors of their respective Orders. Besides the haughty, or, to speak more strictly true, the insolent and outrageous manner in which he treated that Cardinal Bishop, he pretended, that the Regulars might confess without the leave of the Ordinaries; and to prove this, he endeavoured to invalidate that very Bull *Superna*, upon which the Father General now lays so great a stress. What think you, my Friend? are not the Jesuits like the man with whom the Satyr would not stay, because he blowed both hot and cold with the same mouth?

REFLECTION VI.

The Religious of Portugal have suffered these, to them most grievous proceedings, with that humble submission which they ought.

DOubtleſs, this behaviour will do the Jeſuits honour; the more ſo, as it will be looked upon as a phaenomenon more rare than the appearance of a Comet. But if they would do their Company a real honour, which I could wiſh to be the caſe, they ſhould ſhew this patience oftener, and ſhould have practiſed it more on paſt occaſions, or at leaſt not have done quite the contrary. This, I ſay, would have done them honour, and perhaps may ſtill, out of Portugal; but not in it, where every one knows, as ſurely as he knows his own exiſtence, that if theſe Fathers were now, as formerly, Confefſors of the Royal Family, and had not been turned out of the palace, the Patriarch would ſoon have ſeen the fruits of his Ediſt: and if even the Pope himſelf had ſuſpended them, it would not have ſignified; for they would have managed ſo as to make both loſe their credit, and paſs for half-heretics, as they did Cardinal Noris, and the Venerable Innocent XI.



REFLECTION VII.

They are fully persuaded of the upright intention of his Most Faithful Majesty, of his Ministers, and of the above-mentioned most Eminent Cardinals.

THESE pretty words do not agree with the actions of the Jesuits, nor with the calumnies they have spread all over Europe, to depreciate the most righteous government of our King.



REFLECTION VIII.

But still they fear, that They have been prejudiced against them by the artifices of evil-minded persons;

THIS motive of the Father General's fear might have some weight, if it had not been worn so very thread-bare by the Jesuits. To tell you the truth, I expected that they would attribute these artifices to the Jansenists. But they have judged rightly, in thinking, that a story of that kind would serve only to make people laugh, in this country: though indeed the pretence of malice, hatred, animosity, jealousy, and envy against the Company, is not less ridiculous, notwithstanding its having been used these hundred years, and more, upon almost every occasion, against all that have attempted to defend the Episcopal Jurisdiction, to preserve their rights and possessions, to make

known any fault of the Jesuits, howsoever small, or to complain of any injury received from them. Every one knows their calumnies against the Venerable Bishops John Palafox and Bernardin de Cardenas. The Beatification of the former has been retarded hitherto solely by their means, because, in 1649, he, with an Apostolic zeal, informed the supreme Vicar of Jesus Christ, Innocent X. how scandalously the Jesuits behaved in their Missions.

In the same manner, with the addition of the name of Jansenists, have they treated all the Missionaries of China, Malabar, Cochin-china, and all the other Regions of the Indies, because they certified that the Jesuits permitted the worship of Confucius, the same offerings as the Pagans make to the Idöl Chja-hoan, and other idolatrous superstitions, though condemned by the sacred Congregations of Rome, the Decrees of which were published in 1645, revived by the Lord Maigrot in 1693, by the Cardinal of Tournon in 1704, by Clement XI. in 1710, by Benedict XIII. in 1727, by Clement XII. in 1734, and by Benedict XIV. in 1741.

I cannot think the Jesuits in general will call Morales, Varo, and Navarette, *evil-minded*, though some of their writers have given them that name, particularly to Morales, because he proved to the Bishop of Rosalia, that the Jesuits in China were ashamed to preach Christ crucified, and therefore had removed his image out of their Churches. The Dominican and Franciscan Missionaries, for opposing this removal, were severely treated and calumniated by the Jesuit Ignatius Lubo: and Father Antony Rubini, another Jesuit, published at Turin a book
upon

upon the same subject, intituled, *A Defence of the Judgment formed by the Holy Apostolic See*, in which (page 73 and 74) he maintains, that the Crucifix ought not to be placed upon the altar, or in the Church; and (N^o 48) he adds, *It is with great difficulty that we in Europe have been accustomed to bear the nakedness of the Crucifix; for which reason it was found necessary for a long time to cover great part of it.* In like manner they calumniated Bishop Fouquet, though he had been a Jesuit, with such virulence, that, for his peace and safety, he was obliged to retire to the College de Propaganda, where he died. The same thing happened to M. Visselou, Bishop of Claudiopolis, who had also been of the Company. The reason was, that both these Prelates had opposed the idolatrous Rites permitted by the Jesuits, who therefore declared them *evil-minded men*.

The very same motive induced them to represent the Cardinal of Tournon as an *evil-minded* person, and a calumniator; though, when he went to China, they esteemed him one of their greatest friends: but afterwards, not content with abusing him, they went much greater lengths against him, as appears by the accounts thereof now to be seen in the Archives of the College de Propaganda; by the narrative of his precious death, printed at Rome in 1711; and by the declarations of some of his faithful Companions who returned to Rome, and whose testimonies shew, whether this most worthy Cardinal deserved the appellation of *evil-minded*, or the title of glorious Martyr of the Company.

REFLECTION IX.

As they are not conscious of having been guilty of such atrocious crimes :

I Cannot imagine from whence the Father General's incredulity arises, whether from the atrocity of the crimes, or from the indifference of the Jesuits for the interest of their Company, which is generally the powerful motive that makes them go the lengths they do. 'Tis true the Father General has not been long at the head of the Order, and therefore may possibly not have been thoroughly informed of the *atrocious Crimes* which have occasioned the resentment of our King, and wearied out his patience. But if he is at all acquainted with the History of his Order, he might have presumed that these crimes were too real; since that very History shews abundantly, that the most atrocious crimes have always been the means by which the Company of Jesus has made its way. He may read in the second Volume of Tavernier's Voyages, from page 6, to page 17. and in the Defence of the Judgment of the Cardinal of Tournon, printed at Turin in 1709, that the Jesuits were the people, who, through their avarice, persuaded the infamous Caron, President of the Dutch Company, to forge a Letter, by which he pretended to discover the imaginary conspiracy of the Portuguese against the King of Japan; for which supposed crime all the Portuguese in that country were barbarously murdered.

That, in 1645, when China was invaded on the South and on the North, the Jesuits sent notice of
this

this division of the Empire between two Competitors, to the Cham of the Tartars, that he might take that opportunity to attack it with a numerous army, and make himself Sovereign of it; which accordingly he did, covenanting with the Jesuits, that they, in return for their services, should be raised to the dignity of Mandarins of the first Class, with liberty to wear the pompous habit of those Nobles, the collars of the Orders of their Kings, and all those other gew-gaws, of which, to the honour of his Company, Father Bonanni has given us an engraving, in his Catalogue of the Religious Orders, for the benefit, I suppose, of all lovers of Masquerades. This invasion of the Tartars, and other commotions occasioned by the Jesuits, cost the lives of millions of men, whom the History of the Company calls *butcher'd Lambs*. The Father General will also find in Brantome, and in several other books, that the Jesuits, in order to gain the protection of Spain, persuaded our King Don Sebastian to attack the Moors with very unequal forces, the consequence of which was the death of that Prince, who was slain in the battle.

But what may, perhaps, not yet have come to his knowledge is, that at the taking of Borba-la-nuova in the country called Troncano, the Fathers Anselm Echart and Antony Meifferburg, Germans, residing there in quality of Missionaries, were found, both armed, provided with two pieces of Artillery, and committing such enormous outrages and violences, as would be too long to relate here. If their feats are not yet recorded in the Father General's Registers, they are in those of our King, and confirmed, not only by a whole army, but also by letters from the Governor and Captain general, written in the year 1757. It likewise appears, that
 Father

Father David Tay, a Missionary in the country called St. Francis Xavier d'Acama, entered into Treaties with the barbarous Nations of those parts in the month of August 1755, as is related at length, together with the Articles of those Treaties, in the account thereof found among the papers of the said Father, written with his own hand.

King John V. of glorious Memory, having ordered the Bull *Ex quo singulari*, issued by Benedict XIV. in 1742, to be published; upon the Bishop of Paraguay's setting about to execute both the Pope's and the King's Order, the Jesuits raised such an uproar against him, that he could not possibly perform his duty: and in 1756, His Most Faithful Majesty having again ordered the same Bishop absolutely to publish that Bull, the Jesuits again excited the people not to receive it.

These things, as I said before, may perhaps not have come to the knowledge of the Father General: but he cannot be supposed not to have known, that the Religious of his Order are absolute masters of the liberty, labour, plantations, and trade, of the poor Indians of Paraguay and Maragnon, and that they draw from thence immense sums.

These are evidently atrocious crimes; and all of them are proved by authentic documents, carefully kept here, to attest the rebellion of the Jesuits. Such are those which the Governor of Montevideo found in the chamber of Father Thaddæus, Coadjutor and Deputy Curator of St. Lawrence; those which our troops found among the Indians when they assembled in St. John's land, and which have been since annexed to the account of that expedition,

on, under the heads 1, 2, and 3. all written by the Fathers themselves, in the Guaranian tongue, and containing Instructions to the Chiefs of the Rebels; together with the Letters of General Gomez Freire, dated the 26th of June 1756, and others dated in 1757; and also the Attestations of several Indians who were taken prisoners. These Crimes then ought not to seem incredible to the Father General, by reason of their atrocity; and much less ought they to be deemed imaginary, when considered as the means of gain; since, base as they are, the Jesuits have always employed them successfully upon every occasion.

For the honour of their Order, and of the respectable person of the Father General, I could wish, as I said at first, that this Memorial had never been thought of, and particularly that the article of merchandizing had never been laid before the Pope, the Cardinals, and all Europe. I should be glad it had been buried in eternal oblivion, if that could possibly have been, and that the rumour of it had been stifled in the corner of the earth where it first took rise. The worst is, that Rome is the place where it is most talked of, and that the Archives of the Congregation *de Propaganda* are there, full of remonstrances, made by zealous Bishops, and Missionaries of known integrity, against the Missionaries of the Company, who, under the specious pretence of preaching the Faith, carry on a Trade in the Kingdom of China. There too is kept the original Letter which the Venerable John Palafox, Bishop of Angelopolis, wrote to Innocent X. the 8th of January 1649. Let the Father General read there (but how many times must he not have read it?) the 120th Article, in which he will find these

these words. * *Quæ alia Religio, Beatissime Pater, a primis Monachalium, seu Mendicantium, five quorumcumque Religionum initiis, in Ecclesia Dei telonium exercuit; pecuniis feneravit, & in suis propriis domibus Macella, & alias impurissimas officinas in propatulo habuit, & profanis Commerciis, & contractibus maris, terræque, totum fere orbem maximo sæcularium scandalo, & admiratione complevit?* If this is not enough to remove the doubts of the Father General, who, very improperly, pretends to be ignorant and uninformed of these matters, let him read the Letters, Decrees, and Bulls of the Popes, and particularly that of Urban VIII. of the 22d of February 1633. beginning with, *Ex debito Pastoralis Officii*, and he will see that all of them forbid in express terms the traffic carried on by the Jesuits. Let him also read the Cardinal of Tournon's Letter from Pekin, dated the 17th of May 1706, in which he condemns certain contracts made by the Fathers Philip Grimaldi and Thomas Pereira, Jesuits, belonging to the College of Pekin, and condemns, annuls, and detests them, as usurious and iniquitous.

It also appears from the same accounts, that the Jesuits of Pekin have three Houses, each of which has, in Goods and Money, a Capital of fifty thousand Rupees †. They get from 24 to 30 *per Cent.* by the Exchange of their money, and it has been proved

* What other Order of Religious, Most Holy Father, since the first institution of Monks or Mendicants, or since the beginning of any other Religious whatever, borrowed or lent money at interest, or set up shops and shambles in their own Convents, extending their traffic, by sea and by land, over almost the whole globe, to the great scandal and astonishment of all the Laity.

† A Rupee is worth about 4s. 6d. of our money.

proved that their yearly clear profits in trade amount to a sum equal to thirty thousand Pounds Sterling, that is to say, ten thousand Pounds a year for each College, in which there are but eleven Jesuits. Besides this, they get infinitely larger sums by things of their own making, such as watches, pictures, and all sorts of works of mechanism, in which these Fathers excell in that country, and by trading in wine, and the fruits of the Earth.

The original of the above-mentioned Letter from the Venerable Palafox to Innocent X. (which has been printed in many places) is also to be seen in the Archives of the College *de Propaganda*, and shews that these very Fathers then carried on in Paraguay all sorts of trades, and dealt in every kind of goods, inasmuch as to keep public shops, butchers shambles, &c. which they have continued to do ever since. Of this there are likewise indisputable proofs in our Archives here, and still more in those of His Catholic Majesty, in Letters from some of that King's faithful Ministers, and particularly from Don Bartholomew d'Aldonati, Governor of Paraguay, dated in 1726 and 1728, and enregistred in the Council of the Indies. Our proofs are Letters from the Bishops of Rio de Janeiro, and Great-Para, and the respective Governors of those Countries. I can safely assure you, my dear Friend, that I have often, to my great sorrow, heard merchants of several different countries say, upon the arrival of our fleets, that the far greatest part of the cargoes belonged to the Jesuits.

Would you have more? This scandalous Commerce can be testified even by Corsairs, who have often taken ships of which the whole cargoes belonged to the Jesuits, and others navigated by Jesuits

suits only, disguised like sailors. It is not long, as every one here knows, since a ship belonging to the Jesuits, very richly laden from America, was taken; and Father Carbone, who was then living, was forced to make all the interest he possibly could with the Ministers of State, to recover it, and to stifle the transaction, lest it should reach the ears of his Majesty, John V.

You know better than I do, as you live nearer Pisa, that, in the cause relating to an Insurance between the Brothers Malan and Martin insured, and Cornelius Beremtergh and Company Insurers, decided at Pisa by the maritime Consuls, the 26th of April of this present year 1758. it was proved, that out of the sum of 112307 livres, the amount of the Insurance, 62039 livres were for the account of Father Anthony Lavallette, Chief of the Missions, residing at Martinico, who, carrying on a considerable trade in all sorts of Merchandize, had given orders to Messieurs Lionette and Gouffres of Marseilles to insure this sum for him under their names.

I grant you that the Father General might dissemble these things out of prudence, and flatter himself, that no one, not immediately concerned, would take the trouble of examining into them, or of turning over heaps of old papers, buried in the Archives. But why was he so imprudent, God forgive him for it, as to fix on Rome for the place of examining the Cardinal of Saldanha's Edict concerning the Commerce of the Jesuits, and to attempt to deceive the Pope, under whose eyes, and under those of the whole Roman people, they now carry on a Trade as extensive and lucrative, as it is scandalous and fordid? To begin with
the

the article of Wine. They sell it, not only by whole-sale, but also by retail, having to that end Taverns which belong to them. What is more, to extend their traffic therein as much as they can, they buy the grapes before-hand of the poor husbandmen, by advancing them money, or corn, in the winter, when those necessitous people are forced to sell for whatever they can get. I myself, when I was at Rome, in my excursions to Frascati, Monte Porzio, Marino, Albano, &c. have often been an accidental witness of the monopoly; and I remember having sometimes met sixty, or more, carts loaded with barrels full of grapes, purchased by the Jesuits in the above manner.

Likewise, myself, and several of my Companions, some of whom are now at Rome, and others returned here, were witnesses, that Cacao, Coffee, Sugar, China, Chocolate, Linnen, Lace of all kinds, Tobacco, Snuff, Silk, Velvet, Cloth, Indian quilts, &c. were sold in the professed Houses of the Jesuits in that city. This we are sure of, because we ourselves frequently bought many of those things of them; and several Cardinals, Princes, and persons of distinction, can testify the same, if they please. One of our Countrymen, a Gentleman of note, laid out near 200 Crowns, in Linnen, counterpoints, and china-ware, in the professed House, in December 1757; and a French Lady did the same, in the same month, as will appear by the books of Father Carvaglio, Cashier of the Magazine and Commerce of Portugal, whom I, and all Rome, know perfectly well.

The Pope, and the Father General, cannot be ignorant of the Trade that is carried on in the Apothecary's shop in the Roman College, notwithstanding

standing the prohibition so often published, forbidding the Regulars to sell Medicines, and particularly in contempt of that of Benedict XIV. in his Edict of the 13th of July 1756, in which, speaking expressly of the Jesuits, he forbids them to sell any sort of medicament, simple or compound, prepared or not prepared, &c. And yet it has been reckoned and proved that the Apothecary's shop of this College vends yearly near three thousand pounds of Theriaca, at double the price that other Apothecaries sell it.

You will not wonder at my knowing all these things, if you consider how long I lived at Rome: but you will perhaps be surprized, though I assure you it is fact, that they have reached the ears, if I may so say, of all Lisbon, and that the King himself is not ignorant of them. I myself have learnt things here, which I never so much as heard of at Rome. I knew indeed that the Jesuits keep a shop in their Seminary, in which they sell hardware, stockings, stuffs, cloth, and many other things, which they say are for the use of their Collegians; and I know too that they sell there, during Lent, a kind of loaves called *Maritozzi*, and, the whole year round, common bread to many of their devotees: but I did not know an artful trick of theirs, which is, that on certain days of great solemnity, when the bakers of the city are forbid to heat their ovens, the Jesuits bake in their Seminary, and get a considerable profit by it, that being then the only place where new bread can be had. All this dirty, vile, mechanic traffic does not surprize me after what I saw done at Tivoli, where a poor woman came to the Noviciate-house of the Jesuits for three pennyworth of cheese, and was served with it, in my presence, as readily as if she had gone to a Chandlers-shop.

But

But who in this country can be ignorant of the public Bank which the Jesuits keep in their Professed-house at Rome, as well as in most other trading cities of Europe? There are few Remitters who have not had Bills of Exchange either drawn by, or upon the Jesuits. I here send you a Copy of two such, which fell lately into my hands.

Rome, July the 31st, 1754.

Sixty days after date, please to pay this my third of Exchange, (first and second not paid) to the order of the Count Soderini, Six hundred thousand Reis, for value received of the same, and place it to account as by advice from

ANTONY CABRAL.

To

The Reverend Father
Hyacinth Da Costa,
of the Company of Jesus,
in Lisbon.

Pay to the order of Mr. Lewis Quarantotti, for value received of the same, *Rome, August 3d, 1754.*

NICHOLAS SODERINI.

Pay to the order of Mr. James Pavese, value received of the same,

LEWIS QUARANTOTTI.

Pay to the order of Mr. Francis Borazzi, value received of the same,

JAMES PAVESI.

I do not transcribe the other Bill, because its tenor was the same as this, excepting that it was for five hundred thousand Reis.

E

Francis

Francis Borazzi of Rome indorsed the two Bills to Mr. Gottard Hagen of London, and Mr. Hagen indorsed them to Peter Burrel Esq; who sent them to the house he then had at Lisbon under the name of Raymond Burrel and Dea, and they were both punctually paid. Not only all this is known, but also that the Jesuits get much greater profits than the secular merchants, because they have greater advantages in buying and transporting their goods, they enjoy several exemptions from taxes, have fewer expences to pay for ware-house room, Clerks, &c. and, which inhances their gains more than all the rest, because they sell their wares dearer than any other people, under pretence of their being better. An indisputable proof of this last article is, that their Bills of Exchange bear a higher price than those of other Merchants, as I myself experienced, when, complaining to the Fathers Cabral and Carvaglio, one day that I took a Bill of Exchange of them, that Belloni, and other Bankers, allowed me a 12th *per Cent.* more than they did upon the Bills I drew, and a 20th or a 23^d *per Cent.* more upon those I took, they answered, *There is a great difference, Sir, between the Bank of the Company, and the Banks of Seculars. These last may fail, but that of the Company never can.* This is their language to every body, and the good-natured world believes it. But, my Friend, it is so far from being true that the Bank of the Jesuits cannot fail, that it actually did fail at Seville, in the year 1645, for four hundred and fifty thousand Ducats, and the failure was judged fraudulent, because it was found to have been premeditated long before, as appears from the juridical proceedings on that occasion, and from the original Letters of Father Peter de Avilles, then Provincial of Andalusia,

lusia, annexed to those proceedings. It was premeditated, with a design to defraud the parties interested, though so enormous a robbery could not possibly be committed without entirely ruining a great number of families. Whoever would know how great is the industry of the Jesuits, and with what ease they trample upon the holy Laws of Nature, of Christ, and of the Church, need only read the abstract of this Process, which has been printed several times.

The best was, that these Reverend Fathers, in hopes of getting their cause laid before an Ecclesiastical court, where they knew they could best exercise their subtilties, and avail themselves of several pretended immunities, insisted that their Bank ought to be looked upon as Church property. But the King and his Council treated them as they deserved, looking upon them as real Traders, and, as such, subject to the judgment of the secular Magistrates, to whom his Majesty referred them. The Venerable Palafox, in his above mentioned Letter to the Pope, complains of this infamous fraud in these words; * *Luget, Sancte Pater, Hispalensis populosissima Civitas, complorant Viduæ Bæticae, Pupillæ, Orphani, desertæ Virgines, honesti Sacerdotes, & Sæculares, a Religiosis Jesuitis deceptos se esse inclamando, qui plusquam quatuor centum millibus ducatorum, miserabilium istarum personarum dilapidatis,*

E 2

tis,

* The populous city of Seville weeps: The Widows of Andalusia, the Minors, Orphans, distressed Virgins, honest Priests, and Seculars, cry out that they have been deceived by the Jesuits, who, after plundering them of upwards of four hundred thousand Ducats, and spending them either for their own uses, or at Law, are become Bankrupts. These Fathers having, to the great scandal of all Spain, been accused and convicted of fraud herein (for which any but a Religious would

tis, & expensis in proprios usus, bonis, foroque cessere. Ex totius Hispaniæ gravissimo scandalo de hac fraude Religiosis Jesuitis conventis & convictis, (quod in quocumque non Religioso esset capitali) ipsis exemptione Ecclesiasticos gaudere Ecclesiæ contendentibus, & conservatores assignantibus, tandem cum ad Regium Castellæ Senatum causa fuisset delata, decisum fuit, in ea Jesuitas tamquam Laicos coram iudicibus Laicis esse conveniendos, quia videlicet Laicalia exercent Commercia, & negotiationes; & hodie grex ille pauperum suas pecunias, alimenta, dotes, peculia, per sæcularia Tribunalia contra Jesuitas exposcentes, eosdem de fraude dolentissime incusant, & infamant.

How could the Father General, and the other Jesuits, after this, have the assurance to say to the Pope, *that they are not conscious of having been guilty of such atrocious crimes?* For my part, I cannot conceive how a wise man, like the Father General, and his prudent Religious, who call themselves men of probity, could possibly tell His Holiness so gross a lye as this is proved to be by public and notorious facts.

I know that they alledge in their defence many pretences, which if they were but probable, I myself would readily suppose to be true, and would even make use of their arguments to defend them.

But

would be punished with death), insisted that, as Ecclesiastics, they were intitled to the immunities of the Church, and appointed their own Trustees: but at length, the Cause being laid before the Royal Council of Castile, it was decided, that the Jesuits, having trafficked and carried on Trade like Laymen, were to be looked upon as Laymen, and, as such, to be judged by Lay Judges. This unhappy multitude of ruined people now sue the Jesuits for their money, their means of sustenance, their portions, their patrimonies, in the Sæcular Courts of justice, grievously complaining, and branding them with the name of fraudulent Bankrupts.

But they are so very poor and flimsy, that they hurt their cause, and aggravate their crime, serving only to make them appear equally ridiculous whether they attempt to deny, or to palliate their guilt. And indeed, serious as this affair really is, I could not help laughing when I read what the Bollandists say upon this subject in the XLIVth Dissertation, § 20, of the *Conatus Chronologicus*. They there flatly assert, that it is a vile calumny to say that the Jesuits in China are more Merchants than Preachers. * *Insurgerem hoc loco*, says the Writer of the Dissertation, *altius, gravibusque verbis castigarem avaritiam, negotia quæstiosa, & Commericii quoddam genus* (so that this Jesuit does not condemn all trading) *illic exercentium Sacerdotum, si neglecto animarum lucro, de quibus fluxas opes solum captarent, aurum, gemmas, corallia, moschum, faccharum, ut accusari quospiam non semel audiui*. Observe how well the old accusers agree with those of our days; with this difference, that the latter are *evil minded* men, according to the Father General, and the former were poor silly creatures, according to the Author of the Dissertation, who goes on thus. † *Europeus quidam erat in Chinam*

E 3

illapsus

* I should here oppose more strongly, and with warmer words chastise the avarice, the lucrative traffic, and a certain kind of Trade of the Priests there, if, neglecting the gain of Souls, they acquired only transitory wealth, such as gold, jewels, corals, musk, sugar, as I have often heard some of them accused of doing.

† A certain European arrived in China from the island of Formosa. He examined the ports attentively, in which several Ships were then loading, and saw a vast number of Bales, boxes, &c. directed FOR THE COMPANY. They belonged, in fact, to our East India Company: but he, deceived by the words of the direction, thought them the property of the Jesuits, who, in France, are commonly called the FATHERS OF THE COMPANY, and upon this he wrote to Rome that the Jesuits trafficked and carried on a great Trade in China.

illapsus per insulam Formosam. Lustrat curiose vicinos portus. Aderant navigia complura, majoresque onerariæ mercium plenæ. Videt immensam omnis generis sarcinarum vim SOCIETATI inscriptam; spectabat autem ad Societatem Indicam mercatorum nostratium. Ille sibi fingere has Jesuitarum esse divitias, ductus ambiguitate nominis, quod per Gallias passim Jesuitæ Patres Societatis appellantur. Neque opus habuit graviore argumento, ut Romam scriberet, Jesuitas in Sinis strenue negotiari, & exercere mercaturam. The story is to be sure, prettily invented; but I think it would be rather better placed in one of Father Lagomarsini's insipid jest books, than in the Lives of the Saints. Of two things one must have been the case: either they that wrote upon the Bales no other direction than *For the Company*, were fools; or the European from the island of Formosa, who could not, or would not, read beyond the first word of the direction, was more stupid than they.

The Jesuits say they neither do, nor ever did, trade in America, out of a desire of merchandizing, or of gain; but that all the things they receive from thence are presents which the Indians make them. This specious pretence is inconsistent: for it is well known in what misery the poor Indians live under the Jesuits, who treat them like Slaves, as appears by the Letter of General Gomez Freire, written in 1756, in which he says: *In the Country between the rivers Uruguay and Paraguay are no less than thirty one Settlements, or Districts, inhabited by about ten thousand Souls, and as rich and fertile for the Jesuits, as they poor and barren for the unhappy Indians, who are treated like Slaves.* Don Bartholomew Aldonati, Governour of Paraguay, writes the same to the King of Spain concerning that country: so that it is not true that the immense
treasure

treasure of merchandise in which the Jesuits deal, are presents made them by the poor Indians.

But the Jesuits can say or unsay with equal ease, as they have proved on this occasion: for, in answer to what the two above mentioned Generals had written, they assured the King of Spain, upon their oath, *that they observe exactly the orders of their General, by which their Missionaries are forbid, under severe penalties, to make the least personal advantage of any thing belonging to the Indians, either under pretence of receiving charity from them, or of borrowing, or by any other means whatever; being obliged to give an account of their behaviour in this respect to their Provincial.* So we read in the Decree of his Catholic Majesty, page 46 of the Milan Edition published by the Jesuits in 1758, in that printed at Naples in 1744, and in that which was printed at Rome by order of the Vicar general Father Timoni.

Since I have mentioned this Decree, pray read it, if you have not read it, and you will find, that all the inquiries and accounts which the King of Spain ordered to be made and taken, were made and taken under the direction of, and in concert with the Jesuits, as His Catholic Majesty, in the Decree itself, expressly commanded they should. Here I beg of you to observe two things: first, the singular goodness, and the greatness of Soul of this Monarch, who would have the informations be given by the Jesuits themselves, though they were the persons accused: and secondly, the admirable dexterity with which these Fathers contrived to have it ordered that the informations should be taken from themselves. I leave you to judge of their sincerity and truth.

Another excuse which the Jesuits alledge on this occasion, is, that if they do get some small matter by their merchandise, it is in order to help to defray the vast expence of their poor Professed Houses, which they take care to represent as destitute even of the necessaries of life; and to make this be the better believed, they have recourse to an artifice not less lucrative to those Houses than their Trade itself. By exaggerating, as I have often heard them do at Rome, the poverty of their Professed House, and saying (as indeed they do elsewhere of all the others) that it subsists merely by charitable donations, they have, besides the profits of their Trade, the alms of pious people, which last, as I have been informed by some of the Fathers whose business it is to go about and receive them, and as is well known to numbers, and probably to you, amount to fifteen or sixteen thousand Crowns a year, for the Professed House of Jesus at Rome. Most of the Roman Princes, Cardinals, Prelates, &c. tax themselves at so much a month, for the Jesuits, as you know. These charitable contributions do not consist of a few pence or shillings, for it is well known that some Prelates allow them fifty Crowns a month; and I myself can make oath, that their itinerant collectors of alms have refused a Paul* or two, as a trifle unbecoming their Order to accept of. Such is the conflict between their poverty and their humility. They cry out that they are poor, in order to excite the compassion of their devotees, when at the same time their incomes are greater than those of some Sovereigns, and never diminish, but increase daily. Thus, in the last Century, they endeavoured to make the Europeans believe, that their Missionaries,

* The Paul is somewhat more than six-pence of our money.

ries, or rather their Merchants in America, were poor sons of St. Ignatius Loyola, rich only in misery and fatigue. But the honest pen of the Venerable Palafox gave them the lye. In his first Letter to Pope Innocent X. dated the 25th of May 1647, speaking of the riches of the Jesuits in America, he says, among other things, that only two of their Colleges possessed two hundred thousand sheep, besides a prodigious number of oxen and other cattle: that a single Province of only ten Colleges had Six Sugar Plantations, each of which brought in a thousand Crowns a year; and that they were, all together, reckoned worth some millions of Crowns. Adding to this their vast tracks of other cultivated lands, it has been found, by a fair calculation, that every Jesuit in America had, at the time I am speaking of, *viz.* the last Century, 2500 Crowns a year, when 100 Crowns would have been sufficient to maintain him very decently. In Mexico, they had six hundred thousand wethers, besides other cattle, and lands in proportion,

To enlarge upon this matter would be only mispending time, and wronging your judgment; for you know full well how much their revenues and riches must have increased since that time. And yet they still keep up the ridiculous farce of sending some of their Novices every year about the streets of Rome, with a knap-sack over their shoulders, to proclaim their poverty, and impose upon the good and charitable, especially the Prelacy, several of whom I have often heard say, that the Jesuits are poor; and they really thought so, and accordingly gave them great charities. I remember that when the street round their Church of Jesus was to be paved, the Pope gave them five hundred crowns; and for their general Chapter, they

they find people who give them hundreds, ay thousands of Crowns a-piece. In short, whenever they undertake any new work, they are sure not to want money to complete it: their devotees supply them abundantly, and are in return, set down in the List of the Company's Benefactors. How they will be set down by God, who is a just Judge, in the great Book of Judgment, I know not: but surely they are to blame for encouraging the avarice of the Jesuits, and giving to them, who have already so much more than enough, what would support numbers of honest families daily perishing for want of help. Perhaps they will say, that their intention was good, and they knew not the riches of the Jesuits. So Saul, when he persecuted the Church, and blasphemed the name of Jesus Christ, meant well, and might have pleaded ignorance, though the miracles of the new Church were alone sufficient to render him inexcusable. And have not these blind devotees equally before their eyes the continual miracles of the poverty of the Jesuits? Is not that vast fabric, that delightful and magnificent palace, *la Rusinella*, built on purpose for the recreation of the poor sons of the Company of Jesus, at the expence of upwards of an hundred thousand crowns, a great miracle, in that the Fathers seem not at all the poorer for it? The purchase of the palace Carolis, adjoining to the Roman College; the rents they receive from almost all the Monastic orders; their immense possessions at Tivoli, Frascati, Castel-Gandolfo, Albano, and in the whole district of Rome; are not these indisputable miracles of poverty? Their devotees may perhaps still believe them poor and necessitous, when they see them run about all day, like wearied hungry pointers, hunting after inheritances: but they ought to consider, that this thirst after gold

is not in them the effect of want, but of covetousness. If it had been the effect of want, they would long ago have left off hunting for inheritances, and would have discontinued their mumping circuits, from which they have never returned home empty handed. However, it must be owned that they are dexterous people, since, after going a fool-hunting so long as they have done, they still know where to start new game.

By the way, and I believe it may not be quite foreign to our subject, I must propose a doubt which occurs to me this moment. Are the Jesuits, who rake together inheritances and alms, under a false plea of poverty and other fraudulent pretences, are they, I say, in your opinion, bound to make restitution? According to the principles of sound Morality, I think they are.



REFLECTION X.

And especially as not one of them has been summoned to appear in person, they have had no room either to clear or to defend themselves.

THIS observation is very specious, and seems, at first sight, well calculated to surprize the simple into a favourable opinion of the Jesuits. If the Father General had said it only verbally, he would have shewn more judgment; because words vanish in a moment, oftentimes before reflection can take place, and, at the worst, it is but denying
ing

ing them at last. But, God forgive him, how could he venture to commit to writing so notorious a falshood? The Memorial will be read over and over, and be well weighed, by the Pope and many other persons of good sense, who, seeking nothing but the truth, will justly conclude, that all defence is vain where facts speak. That the Jesuits did rebell, is witnessed by two armies, in two different parts of America. Could there be any need to confront the parties, when the fact was attested by so many unexceptionable witnesses? That they have not been personally confronted, is true; but were they not found personally, dressed like Laymen, at the head of the rebels, acting the parts of Colonels, Captains, and Engineers? and can there, after this, be any need of personal confrontation? It would have been pretty indeed, if the King's Ministers had prayed these most obedient and most humble Religious to be pleased to lay aside their military distinctions, and take a dish of Chocolate with them in their Cabinets, and to vouchsafe to be examined whether it was they themselves, or others that resembled them, who were at the head of the Rebels, fortifying places and passes according to the rules of the European Engineers; whether those who saw and found them among the Rebels only dreamt so; or whether they were disciplining the Rebels, and making fortifications, with the secret upright intention of putting both the rebels and the fortifications into the hands of the Spanish and Portuguese troops, thereby to render a service to both those Crowns. The Chocolate over, and their answers heard, the Ministers could not have done less than send them home in their coaches, and beg pardon for having given them so much trouble, as well as for having presumed to interrogate them.

To be serious. It would be new indeed, and very extraordinary, to stand upon ceremony with criminals taken in the very fact, and to think it necessary to confront them. However if the Father General desires a solemn juridical trial, let him not grieve, he shall have it. About thirty of his Religious are already in prison, as he knows: but I am not certain whether he be yet informed that a ship is arrived from Rio de Janeiro, with five more Jesuits, prisoners, two of them in the habit of their Order, and the other three in the dress they had on when taken in the actual discharge of the office of Engineers. I cannot, I say, tell whether he yet knows this, because they arrived here but a few days before I received your Letter with the Copy of the Memorial. But what he cannot be ignorant of, are the recruits which his Religious are raising here, with his consent, for the several Provinces of America, inlisting to that end young men who have been trained up to arms. In like manner, in the last war, numbers of deserters were inlisted into the Service of the Company, and sent to Paraguay, disguised in the habit of St. Ignatius. Whether they put it on of their own accord, without the knowledge of the Jesuits, or whether with their knowledge, or whether the Superiors of this Order at Rome sent those ruffians to preach our holy Faith in Paraguay, I leave you to judge.

Besides, it is well known, and the King himself knows, what sort of defence the Jesuits would have made. Certainly it would not have been by endeavouring to clear up the truth, but by trying all possible means to hide it, in order to gain time to strengthen their rebellion; which, in fact, was
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the case, when His most Faithful Majesty directed Letters to be written to the Vice-Provincial of the Jesuits in Para and Maragnan, to the end that the Governour and Captain general and all His Majesty's other Ministers might be able to execute their Commission. The Vice-Provincial, instead of obeying the King's commands, with the help of his nephew Manuel dos Santos, who carried on the war by his order, and of the Fathers Antony Joseph a Portuguese, and Roch Hunderfund a German, raised a sedition of the people in the neighbourhood of the place appointed for the Conferences, and drove out a Mission of Carmelites who gave him umbrage, because they behaved with an Apostolic zeal.

Their defence would have been a tissue of false recriminations, like those you some time ago wrote me word they had dispersed in Rome, and which I afterwards found they had sent to the other Courts of Europe, purporting, that it was intended to abolish the holy Inquisition in this Country, and that those who opposed this design were persecuted: that our King wanted to grant Liberty of Conscience in his Dominions, and had actually permitted a barrack to be turned into a Church for the use of the Protestants; and that he thought of marrying our Princess to an heretical Prince. These false and malicious reports, groundless as they were, made an impression, especially at Rome, where every word that drops from the lips of the Jesuits is looked upon as an Oracle, more than in any other part of the world, for reasons not proper to be published. Orders were sent from thence to the Nuncio residing here, directing him to make strict inquiry into these matters. He did so, and, in

in his answer, honestly assured His Holiness, that all these reports were absolutely false and calumnious.

Let then the Father General no longer say that his Religious have not had room to defend themselves; because that is only saying, in other words, that they have not had time allowed them to offend still more: nor let him complain of the publication of our most just and true remonstrances, since the vile calumnies of the Jesuits are equally well known all over Europe. With what face, with what conscience, can the Father General affirm *that not one of his Religious has been summoned to appear in person?* Would his Reverence have had the King order the delinquents to be taken up by Constables, to be carried to prison, to be examined in form like other criminals, and in case they had denied the charge and had recourse to their mental reservations, would he have had them put to the rack? If he could have been satisfied with the King's admonishing the Father General before His Majesty had recourse to the Pope, I would fain know in what our Monarch has been wanting towards the Jesuits. 'Tis they, on the contrary, who have been wanting to truth, by artfully concealing it in their Memorial to HIS HOLINESS: For the present Father General cannot but know, that, when he was Secretary to the Order, all Letters written to his predecessor Father Centurioni passed through his hands; nor can he have forgot the following one from our King to the said Father Centurioni. I will transcribe it at full length, because it proves the present Father General a downright liar, takes away all shadow of excuse for what is past, and justly accuses him, and all the Jesuits of these Kingdoms, of being obstinate in their crimes.

FATHER

FATHER GENERAL OF THE COM-
PANY OF JESUS:

"I, THE KING, GREET YOU WELL.

"**T**HE great esteem in which I hold your
" person and your virtues, is equal to that
" with which I received your Letter of the 19th
" of July of this year: and equal is the displea-
" sure of having it delivered to me at a time when
" the guilty silence of the Religious Superiors of
" your Provinces of Portugal and Brasil, who
" have concealed from you the many grievous
" misdemeanors and intolerable scandals with
" which those of this last Province, deaf to all
" admonition, have desolated my Dominions be-
" yond sea," (from the words of this answer it is
" plain that Father Centurioni had written to the
" King, assuring His Majesty that he knew nothing
" of these transactions, just as the present Father Ge-
" neral does, and as all the Jesuits do, when they
" are caught in a crime for which they have no ex-
" cuse, and which they are determined not to con-
" fess), " no longer permitted me to refrain from
" taking some steps, which will be made known
" to you, without which my Royal Authority
" would be greatly prejudiced, and I should be in
" danger of seeing irretrievably defeated that un-
" wearied protection with which I ought to succour
" my oppressed subjects, and, among them, particu-
" larly these very Religious of the Company of Je-
" sus, before the disorders of those who govern them
" in these Kingdoms and the realms thereunto be-
" longing, should utterly ruin, for want of a spee-
" dy remedy, an Order which has done so many
" services to the Church of God, and which, out
" of

“ of my Royal piety, and my devotion towards
 “ the great Saints that have flourished in it, I have
 “ always protected, in order to its greater spiritual
 “ welfare; not only imitating, but even desiring to
 “ surpass in benefactions towards it, the exam-
 “ ples of my Royal and glorious Predecessors.
 “ BUT MY PATERNAL ADMONITIONS, REPEAT-
 “ ED IN MANY AND MANY SIGNIFICANT
 “ ACTS, AND REITERATED SUCCESSIVELY
 “ DURING ALL THE YEARS OF MY REIGN,
 “ HAVE NOT WROUGHT THE LEAST AMEND-
 “ MENT: wherefore I shall now give up my long
 “ abused pious hopes, and let a just and necessary
 “ resentment take their place. Still I trust in the
 “ Divine goodness, not only that all these scandals
 “ will soon cease, but that such good examples will
 “ ensue, in the room thereof, as will yet afford
 “ me much comfort, and give you cause to be sa-
 “ tisfied with your Provinces, by the entire resto-
 “ ration of the primitive observances of your
 “ pious and holy Institution, in the same manner
 “ as it has shone so many years, to the general edi-
 “ fication and emolument of all the people of these
 “ Kingdoms.

“ Written at Belem, the 8th of October, 1757.”

Could the lowest of the Jesuits write to his Ge-
 neral with more courtesy, regard, and respect, or
 with more charity and affection for the Company?
 I will add, my Friend, with great sincerity, that
 if the piety of our King induces him to express a
 much greater veneration for this Order than it de-
 serves, he thereby shews how truly he desires to
 bring it back to the right road. If the Pope should
 ever see this Letter, he will be sensible how falsely
 the Father General says in his Memorial, that *as*

not one of his Religious has been summoned to appear in person, they have had no room either to clear or to defend themselves. This letter from the King, in speaking to the Father General to whom it was written and delivered, speaks at the same time to all and every of the Jesuits, of whom he is the Head. The Father General surely could not mean by the *personal appearance* which he talks of, either that the King should go in person to speak to him, or that he should be sent for to appear in person before His Majesty. To have summoned the Jesuits from Paraguay to Lisbon, would have been lost labour, because they would no more have obeyed on this occasion, than so many of their Missionaries have obeyed the Pope at other times, when they have been summoned to Rome. His Holiness will also see how falsely it is said in the Memorial, that *the Jesuits have had no room either to clear or to defend themselves*, since, during all the years of his reign, our King has repeated his Complaints in many and many reiterated significant Acts, notwithstanding which the Company neither disculpated itself, nor amended its manners. But how can the Reverend General have the impudence to tell the Pope, that he would have given our King all due satisfaction? If he reads his Memorial over again, or remembers it, he cannot but blush and shudder at this expression, as he was born a Gentleman, before he was made a Jesuit.



REFLEC-

REFLECTION XI.

And even if some have been guilty of the supposed atrocious crimes, they hope that so great a guilt is not common to all, nor to the major part of them; though they find themselves all comprehended in the same punishment. And lastly, even though all the Religious in the Dominions of His Most Faithful Majesty, should, from the first of them to the last, have been guilty, which can hardly be supposed; yet the much greater number of those who labour in every other part of the world, to promote, to the best of their poor abilities, the Honour of God, and the Salvation of Souls, beg to be looked upon with an eye of kindness.

THAT the Father General should not believe all and singular of his Religious guilty of the crimes they are accused of, is very right; neither do I believe it, taking these words in their strictest sense; nor do I find that our King has proceeded, or does proceed against them all. It is therefore wrong to say, that *they find themselves all comprehended in the same punishment.* But as to the Father General's hoping that the major part of them are innocent, he must excuse me if I tell him before hand, that no such thing will be believed here, and that even he himself cannot believe it. On the contrary, it will be proved, that it was impossible for him not to know that the major part of the Jesuits are accomplices of all the crimes laid to their charge. Every one knows that it is an old trick of the Jesuits, a juggle natural to the Company, to throw the blame from one to t'other, and afterwards, by a slight of hand peculiar to themselves, privately to support the delinquent, and make his cause the

cause of all. In like manner, if a fault common to all the Jesuits is laid upon a few, and the offenders, whom they themselves have already acknowledged to be such, are attacked, the whole body join in their defence, and, with an unparallel'd rage and assurance, cry out that the Company is insulted. We had a proof of this, not long ago, occasioned by their Doctrine of *Probability*, that bane of Christian Morality. Some Bishops and learned Divines having wrote against a Jesuit who had publicly maintained that Doctrine, the whole body cried out, and demanded satisfaction for the injury done to their respectable Company: and when, a little after, some other Divines opposed this error, as a pestilential disorder with which the whole Society was infected, they exclaimed as bitterly as before against those who imputed to the whole Company the opinion of a few individuals, calling them liars and calumniators.

Their behaviour was just the same in regard to the Chinese Rites, against which so many Bulls and Apostolical Decrees have been issued out, condemning them as idolatrous. The Transgressors were only particular Jesuits of those Missions, said the Father General and their superiors; whilst, at the same time, Apologies were printing at Rome, and all over Italy, for those very Rites, and the Superiors of the Order not only neither punished the authors of them, nor forbid them to write, but, on the contrary, rather encouraged and commended them, as deserving sons of the Society. I will tell you a thing that happened to me when I was at Rome. I went one morning to breakfast with the Bishop who is Secretary to the College de *propaganda*. Whilst I was there, the Procurator General of the Jesuits came to speak to his Lordship, and
after

after he was gone, " Would you believe, Sir," said the Prelate to me, " That these holy Fathers embroil half the world, and will have every thing done as they please? If a Jesuit was to take it into his head to defend the Alcoran, and to propose it as a Rule of Faith, the whole Society would immediately combine to defend him. 'Tis what they are now doing with respect to the Chinese Rites. I cannot conceive what these Fathers are driving at; for they ought to rest satisfied with knowing that the Holy See has already condemned them several times, and that all the other Catholic Missionaries detest them, as idolatrous."—" If your Lordship," answered I, " sees them in that light, why do you not acquaint His Holiness therewith, that an end may be put to a dispute so very scandalous, and highly prejudicial to the Church?—" I have, replied the Prelate, now in my possession such proofs against these Fathers, that the Pope might, in consequence thereof, justly order them to be put to death. But I will not ruin myself: for if I should say but a single word to His Holiness, the Jesuits would persecute me to death, and even beyond the grave,"

Thus, my Friend, are the Jesuits come to such a daring pitch of boldness, that they bite and tear every one who does not servilely worship whatever concerns their Company; not suffering any person to resist them, or even to defend himself against them. If a man puts pen to paper to attack or reprove a Jesuit, how wrong-headed or ignorant soever this last may be, woe betide him. An alarm is immediately sounded, the whole body arms, declares war, and falls upon the poor aggressor. He has incensed the Company, that transcendently

majestic Deity! and has been guilty of a crime never to be forgiven. Arians, Macedonians, Socinians, blasphemers of the Trinity, are innocent, compared to him. Hear with what menacing bombast a Father of this righteous Order struts forth against one Cefellius, author of a genteel and elegant poem in which some of the Jesuits are very properly taken to task for their impertinence towards several of the most learned and most respectable men in Italy. Hear, I say, the Jesuit:

* *Tu bella movere
Tot Patribus simul, & tantum irritare Senatum
Nil metius? Toto nec corpore contremuisti,
Nec coma dirigit, nec vox tibi faucibus hæsit,
Nec periere intus braccæ; cum plena furoris
Carmina ruptares, tot circumstantibus illic
Testibus? O miserum, si paulo grandior esses!
Sed tua te macies a magno protegit hosse.
Agnosce hoc saltem, quod dentes perdere tendis,
Decoquis & vocem. Quos Reges atque Tetrarchæ
Consiliis adhibent, summo & dignantur honore,
Quippe movebuntur, si rana insensa coaxet,
Vanaque limoso mittat convicia fundo.*

This modest writer, who speaks in the name of the Company, is Father Cordara, whose rancorous Satires

* Art thou not afraid to declare war against so many united Fathers? to incense so great a Senate? Did not thy whole body tremble, thy hair stand an end, thy voice falter, and thy bowels writhe within thee, when thou belched'st forth thy lines, full of rage, in the presence of so many Witnesses? Wretch that thou art! Wer't thou but a little worthier of notice! But thy meanness protects thee from the mighty foe. Acknowledge this at least, that thou art in danger of losing thy teeth and thy voice. They whom Kings and Princes admit into their Councils, and distinguish with the greatest honours, are not to be moved by the croaking of a jealous frog that utters vain calumnies from its slimy pool.

Satires gained him so much credit among his brother Jesuits, that he was called to Rome, and made Historiographer to his Order. You may, perhaps, know him, as I did when I was at Rome, and also Father Lagomarsini, author of certain notes upon Cordara's Satires, of which I should be puzzled to say whether the Poet or his Commentator is most insolently scurrilous. This humble servant of God, in a note upon the lines above quoted, has thought proper to lug in a List of the Jesuit Confessors of the several Monarchs and Princes of Europe, purposely to illustrate the truly heroical moderation of the Jesuits, in that they, who are so respectable and powerful, who are the Confessors and Counsellors of Kings, did not cause Cefellius to be pistol'd, or his bones to be broken, to punish the audaciousness of a man like him, born of the very dregs of the people, says Lagomarsini. Yet you, my Friend, know, and the Jesuits know too, that the person they thus abuse was one of the most considerable Gentlemen in Florence. He is now dead; and if Father Lagomarsini has a mind to reprint the Satires and notes, I would advise him to throw a little more dirt at Cefellius, in order to fill up the chasm in his List of the Confessors and Counsellors of Kings, which has been somewhat reduced of late; thanks to the piety of the Kings of Spain and Portugal, who have taken away that holy Ministry from men who abused it.

But to return to our subject. How can the Father General pretend to make the Portuguese and Spaniards believe that the major part of the Jesuits have not been concerned in these crimes, when the correspondence of the Jesuits of Paraguay and Maragnan with those of Europe is authentically proved? Their invading so many Settlements

could not have remained a profound secret for so long a time, if the Jesuits of America had not corresponded with their brethren at the Courts of Portugal, Spain, and Rome, and instructed them what to say to the Princes they had access to, in order to conceal their incroachments. Neither could those in Europe have protected at these Courts the Ministers and Bishops, their Friends, sent into America, but by receiving from them accounts which were false, but favourable to them. Nor could they, on the other hand, have persecuted, and brought into disgrace with their Sovereigns, the Governors and Prelates who, in the accounts they sent over, said the least thing against the Company, though much less than what was really true. Of this you may find a thousand proofs in the accounts of these transactions printed and reprinted in Italy last year: and I would have you read also the Decree of His Catholic Majesty, printed at Milan, though favourable to the Jesuits. You will there see, if you observe it well, that so many informations as have been sent to the Court of Spain, all contrary to the truth; the sending to America so many Ministers, all friends to the Jesuits; and the stifling of so many complaints and accusations against them, are things which could not happen without a constant secret correspondence between the Fathers in America and those in Europe, as I hope to shew still more plainly, and indeed authentically, in the sequel of this Letter.

This correspondence has been already demonstrated with regard to their merchandizing. I have given you a Copy of a Bill of Exchange drawn by Father Cabral, of the House of Jesus at Rome, upon Lisbon. The same professed House gives the

the same sort of Bills upon all the other trading places of Europe, to which the Jesuits deal for such quantities of merchandise as would be tedious to enumerate. I shall only say, that, in the month of July, this year, two hundred and fifty thousand pounds of Vanilla were sent from Cadiz to Father Celli a Jesuit at Genoa, by the Swedish ship the Liberty; and, in March last, the same Father shipped on board the vessel of which James Bisso was Master, bound for Rome, several barrels of Cacao, five Chests of Sugar, and other goods; and, in July, he likewise shipped on board a Vessel commanded by one Pozzoloni, thirteen Chests of Sugar, two of China-ware, two of Vanilla, and several other sorts of Merchandise, as appears by the books of the Custom-house of Genoa.

Since I have mentioned Father Celli, who carries on Trade at Genoa as a Merchant, I will add, that his business is so great that he is obliged to have several Clerks, who are Laymen: of this number were John Baptist Vela, and Philip Oliva, both living, and heretofore in the service of Father Tambini. His present Clerks are Joseph Ruepante and John Fina. They can witness whether the House of their Masters was not one of the most flourishing in Genoa, though it has suffered since by the failure of some of its principal Correspondence, occasioned by the late earthquake at Lisbon. However, these trading Fathers leave nothing undone to repair this check. They continue a great Trade to Naples, though somewhat more privately than before; nor do they circulate their Bills of Exchange so publicly as they used to do. But as the Roman College has an Estate of between thirty and forty thousand Ducats a year in that Kingdom, they draw upon Naples for their rents,

rents, and gain by the Exchange. Their Neapolitan Religious too, carry on a great Trade in all sorts of things of the growth of the country they reside in, which they buy up, and sell again as the produce of their own lands. They also borrow money at a low interest, and lend it at an higher; saying, when they borrow it, that they do it in order to avoid the disagreeable necessity of selling their crops for less than they are worth. They likewise sell an immense quantity of Chocolate, and other such things, which, not being thoroughly acquainted with them, I shall not take the trouble to enumerate.

In France, they are more circumspect, because they know they are more watched, by people whom they call *evil-minded*, and Jansenists. But notwithstanding that, I know with certainty that Father Saci, Procurator General of the Professed House in the street called St. Antony's, in Paris, has a public office, or Counting-house, where he keeps large sums of money, out of which he pays Bills of Exchange drawn upon him by Father La Vallette, Procurator General of the Missions, who resides at Fort St. Pierre in Martinico, for Coffee, Sugar, Cotton, Indigo, and other Merchandise, which this Father buys there, and sends to France and other parts of Europe. This same Father La Vallette, by reason of the vast extent of his Trade, was obliged to make use of other Merchants, of which number were Lioncy and Gouffres at Marseilles, at the time of whose failure there were Bills upon them, drawn by this Father, partly in his own name, and partly in that Cartier and Lioncy, for two millions of Livres: and a ship belonging to these Fathers, which escaped

ed the English, brought bills for two Millions more.

Thus you see that the Jesuits in Europe lend a helping hand to their brethren in America; to whom I shall also add those in Asia, because they give bills upon every part of the world. The Father General, might therefore, for his honour, have refrained from inserting in his Memorial what every one must know to be evidently false, when he says, *they are not conscious of having been guilty of such atrocious crimes, and that it can hardly be supposed that all the Religious in the Dominions of His Most Faithful Majesty are guilty.*

Perhaps the Father General meant to apply this only to the few months of his being at the head of his Order: but, as he speaks in the name of the whole Company, he should have cast his eye back upon the government of his predecessors; for he would then have seen, that the greatest and most notorious crimes of his Religious did come to the knowledge of the Generals and Assistants, who never punished, but, on the contrary, abetted and defended them to the utmost of their power. All this appears from many things which I have already said in this Letter, and will appear from many others which I shall say before I end it. The excesses committed in the Missions of the East have been, for many years, protected, and readily supported at Rome by the Superiors of the Company, as is most evidently attested by the Decree of Innocent XIII. concerning the Chinese Rites. In the Missions of the West, before a Bishop, or a Governor could arrive at his Bishopric or Government, the Fathers were already informed, not only of his character, opinions, and maxims, but also of the most proper

per means to bring him over to their party, either by flattery, or by terror: and this intelligence they had from their brethren in Europe. If the American Fathers found that neither money, promises, nor threats would avail, they were sure to endeavour to vilify them in the eyes of the public, and to raise some scandalous report against them, or, if they could, some popular tumult, which might give them a handle to complain to the Prince they belonged to. Then the Father Confessors, previously instructed by their brethren abroad, set their engines to work, and gave the finishing blow to the poor Governors, Bishops, Apostolical Legates, or Visitors: and if these last, to justify themselves, accused the Jesuits, they and their families were undone for ever. We have a dreadful proof of this in the unfortunate Antequada Viceroy of Peru, who, for zealously and faithfully acquainting His Catholic Majesty with those very disorders which Providence has since been pleased to manifest, was persecuted by the Jesuits with such unrelenting cruelty, that he was at last executed as a Criminal in the city of Lima. You have now in Rome many persons who were eye-witnesses of this fact, men worthy of belief, and distinguished in their several Orders, some of whom suffered greatly, for shewing some signs of Christian pity when they saw the innocent Vice-roy thus inhumanly treated. The Process since his death has shewn how false were the calumnies against him, and who were the authors of them. At this very time, a deed as atrocious, and perhaps still more shocking, is perpetrating in the Philippine Islands, as you may learn in the College *de propaganda*. But why do I thus lose time, and make you lose it too, in dwelling upon things notoriously known to all the world, and particularly at Rome, where the proceedings

ceedings of these Fathers have been talked of these two hundred years, though they have never been rightly known, or people have not chosen to seem to know them? What astonishes me, and what I cannot conceive, is, that there can be men who will betray their consciences, sacrifice their souls, and forfeit their reputation, to support the Jesuits.

The Father General next proceeds to beg, *that the much greater number of those who labour in every other part of the world, to promote, to the best of their poor abilities, the honour of God, and the Salvation of Souls, may be looked upon with an eye of kindness.* He had better not have touched this string. Too many books are in the hands of every one, in which we find an exact calculation of the good, and of the evil, which the Jesuits have done to the Church of God; and whoever is not wilfully blind and obstinate must see, to the greatest degree of conviction, that the good they have done is only superficial and seemingly such, but that the evil is real, severely felt, and very great. If I was to quote to you all the authors who have demonstrated this truth, and whom neither the Jesuits nor their partizans have been able to refute, I should make a large Volume. But all these authorities are lost to the blind; and those who see clearly, do not want them. However, to take some little notice of this article, the Father General should have considered what the Religious of his Order have really done for the honour of God, and the Salvation of the Souls either of Infidels, Heretics, or Catholics.

With regard to the Infidels, since a St. Francis Xavier (of whom it may be doubted whether he was a Jesuit), the Father General will find very few

few Missionaries of his Order who have been, I do not say Saints, but endowed with the Spirit of Christ. On the other hand, he will find great numbers who not only have not aimed at propagating the Faith, but, on the contrary, have opposed it, and encouraged Idolatry, mixed with the holy Gospel. China, Tunkin, Cochin-china, Malabar, and several other places, in which they have been guilty of the most horrid scandals, witness this truth. The most venerable Bishops have been treated there with such indignity to their sacred character, as could not be believed, if the facts were not attested by indisputable witnesses. The same has happened in Mexico, Paraguay, the kingdom of the Mogol, and the Philippine Islands.

I say nothing of the Mission of Japan, obtained by the poor Franciscans at the price of so much of their blood, and irretrievably lost by the covetous desires of the Jesuits, who, till the year 1597, made merchandizing their object there, as is related by Francis Carletti in his account of the East-Indies, printed at Florence in 1701, where, C. I. p. 98. speaking of the city of Macao, he says; “there are likewise here Religious of the “Company of Jesus, who have a Church, which “they call their College, and in which are many “Priests and Lay-brothers. Some of these last “slip privately over to the Continent, and others “to Japan, where they are suffered to trade, in “the same manner as the Portuguese.” The Father General ought not to look upon this author as *evil-minded*, since he is neither an Ecclesiastic nor a Religious, but a Merchant, and a Layman, who staid five months in Japan, in that same year 1597, after the persecution began against the Christians, who were then thought to amount to upwards of three
three

three hundred thousand souls, twenty five or thirty thousand being baptized every year, as the same Carletti informs us, p. 57. He, I say, can, surely, not be called *evil-minded*, since he says all the good he can of the Jesuits, and implicitly adopts their maxims; adding, that they trade out of necessity, as he had been informed by their Visitor Father Alexander Valignani. The poor man believed it, and therefore wrote it; but, not to hazard his own veracity, he mentions that Father as his authority.

This plain and honest writer tells us (p. 50 and 51) that the Jesuits were the people who sowed discord and confusion in this Mission, as they do every where else. After having related, that, in the year 1593, certain Religious of the Order of St. Francis came from the Philippine Islands, and began to preach and baptize in the city of Macao, the capital of the whole country, he adds: "that other Religious of the same Order coming afterwards from the same place, with a like desire to propagate their holy Religion throughout the whole Empire, began to preach with greater fervor than was perhaps prudent at that time, and were followed by vast crowds, who ran to hear these new Ministers, and their sacred Mysteries, which they all celebrated with great charity and devotion, though they were forbid so to do under pain of Excommunication." Here you may perhaps imagine that this Excommunication was thundred out by the idolatrous Priests of the Japonese. No, my Friend; *the Catholic Bishop, who was of the Company of Jesus, pronounced it against these Franciscan Fathers, by virtue of a Brief of Pope Gregory XIII. in favour of the Jesuits.* Judge by this how cautious the See of Rome ought to be of making Jesuits Bishops, especially

cially for foreign Missions. The Franciscans alledged a posterior Brief of Sixtus V. empowering them to preach all over the world, because the whole world was the Mission which Christ allotted to his Disciples. From hence arose the dissensions between these two Orders, which every one is acquainted with.

You will find, by the way, in this place of Carletti, that the Martyrs of Japan, so much boasted of by the Jesuits, were three domestics belonging to the House in which the Franciscans lived; that they were Japonese by birth, and Laymen; that they were condemned as accomplices with the said Franciscans, and that they put on the habit of the Jesuits when they were going to be crucified (p. 56). These Fathers, as Carletti will farther inform you, were put to death for telling the Emperor a Lye, perhaps with a good intention, in affirming that the merchandise found on board a Spanish ship which that Monarch had seized unjustly, belonged to their Order. They hoped thereby to render a service to the lawful owners of the goods, but, unfortunately, gave such scandal to the Infidels, that the Emperor, highly incensed, cried out; *What! do these Religious who have so often told us of their poverty, now say that the Cargo of this Ship belongs to them? Certainly I believe they must be bad men, false, and lyars.* 'Tis true he afterwards added also, their having preached the Faith contrary to his command: but that they had done for some time, and he knew it, and either tolerated it, or seemed not to know it; so that the first and chief reason of their being condemned, was their asserting that the above-mentioned merchandise belonged to them.

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The Jesuits give the very same scandal now, by pretending to be poor, begging from door to door, praying for assistance, collecting great alms, entrapping inheritances, and, with all these riches, carrying on a prodigious trade. But in this their scandal is widely different from that of the Franciscans. These last scandalized the Japanese by pretending to be rich when they were really poor : whereas the Jesuits scandalize the world by pretending to be poor when they are in reality immensely rich ; and they have this farther advantage on their side, that their riches do not scandalize the inhabitants of Rome. The sentence against the good Fathers in Japan was executed three or four months before Carletti's arrival in that country, by fastening them to a cross, and then piercing them through with two spears, run into each side and out at the back.

To return to the Jesuits ; I shall not say any thing of their proceedings in Canada against the Reformed Fathers, in Pondicheri and Tunkin against the Capucines, in Siam against those of the foreign Missions, every where against the Dominicans, in Europe against the Apostolical Vicars, and particularly in England against the Bishop of Chalcedon ; referring myself on this subject to the great and holy book of Petrus Aurelius, which the Jesuits have persecuted so much, and tried every stratagem to get condemned, but in vain. Who but they could have been capable of causing the almost entire ruin of the once flourishing Mission of Holland, insomuch that the States have been obliged to forbid them ever to come within their territories ? Justly it is that Baron Nestesura-

noi, * a Muscovite, says of them in his Historical Memoirs printed at Amsterdam in 1725; "They insinuate themselves every where, if there be but the least prospect of gain.—They are capable of causing the greatest disorders in any State, and therefore ought to be abhorred by every pious and prudent man." They have done both these things in the Dominions of His Most Faithful Majesty, and are doing the same in other places. They want to domineer every where and upon all occasions, and to enrich themselves at any rate. Woe to him who opposes them, who does not servilely follow their maxims, and blindly second their desires. I call to witness all the Religious Orders, the Priests of the Missions, the Apostolical Vicars, the Legates of the Holy See, the Congregation *de Propaganda*, and the Popes themselves. All these unanimously agree, that the greatest obstacle to the progress and establishment of the Gospel proceeds from those Fathers, and that Christianity would now have been in a more flourishing state in China, than in any other country, if the Jesuits had never entered into that Kingdom. These, my Friend, are the great services which they have done the Church with respect to Infidels.

Next, with regard to Heretics, the Father General may justly boast some of the works of his Fathers who have opposed the progress of Heresy: but it is not less true, that others of them have favoured it in their writings. His Father Petavius, one of the greatest men of his age, and the most learned Theologian of the Company, for shewing that the Fathers who lived before the Council of Nice were

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* M. John Roussel.

of a different opinion from that first General Council, concerning the Trinity, has been ranked by the Socinians among their partizans, and Christopher Sandius has been placed in their Library. Father Hardouin, famous for his erudition, but excessively chimerical and extravagant in his ideas, has taught, in his Commentary upon the New Testament, that there is no eternal generation in God; that the Father has not always been Father, nor the Son always Son; that the Word is one thing, and the Son another; that it was the Incarnation which made the Word, Son; and that if the Word had not been incarnate, there would have been neither Father nor Son in the Trinity; with other similar propositions, I do not say only erroneous and condemned, but heretical. In regard to other points of our holy Faith, he advances that the works of the Fathers, and the Canons of the most respectable Councils are impostures; that the Church has no authentic Text of the Bible, except the Vulgate; and several other such like absurdities.

The Father General knows that all these egregious errors have been revived by his Father Berruyer, in his History of the People of God; and that they have been anathematized by Benedict XIV. He also knows how strenuously his Sons defend them, and how strongly they recommend the reading of this work, to the great satisfaction of Heretics. He knows that they have taken care to have this Book printed, and that they not only have translated it, with the addition of an Apology for the errors it contains, but that they distribute it to their devotees, and introduce it into the Cloisters of Nuns. He knows, that Father Forrester, who, I am told, is still at Rome, after having sign-

ed the condemnation of this book at Paris, now defends it in conversation, even in the presence of Cardinals; and that Father Lombardi was, lately, so audacious as to say, in the very antichamber of the late Pope, *I am a Theologian too, and I do not find any error in Father Berruyer's book.* Perhaps he also knows, that Father Centurioni has had the assurance to propose this History, since its being prohibited, as a spiritual book, to one of the first Cardinals of the holy Office. I say no more, not to repeat things which are already known, and which several very learned and pious Divines have taken notice of thousands of times.

Besides all these motives, which hinder Heretics from embracing our Religion; other very weighty ones are, the restless and turbulent temper of the Jesuits; their insatiable desire of aggrandizing themselves; their meddling with the affairs of Sovereigns; their teaching in several books, (which they print, and reprint, and exalt to the very Skies), as in that just now published by their Father Busembaum, that it is lawful to conspire against the life of whoever hurts, or intends to hurt us, even Sovereigns not excepted; their having been so often accused of being concerned in Conspiracies, as in that against the Life of Queen Elizabeth of England, the Gunpowder-plot in the reign of James I. the Parricide of Henry IV. King of France, and many others. The present Rebellion in America likewise gives no small scandal to the Protestants, when they see, that those whom we Catholics hold in the highest veneration, and look upon as the most pious, the most devout, and the most able Teachers of our Religion, who are so much listened to, respected, and supported at Rome, are publicly guilty of
such

such excesses. Nor are they less alienated from the Catholic Religion, when they see the Jesuits so determinedly bent upon their temporal interests, preferring gain to every other thing. Many are the printed processes against them, for acquisitions which they have unjustly made by violence, acts of malice, and cabals, to satisfy their sordid avarice; besides the well known Trade spoken of before; all which things are briefly summed up by the above-mentioned Muscovite Baron. I say nothing yet of the flagrant proofs of their vindictive spirit, which is one of the prevailing vices of the Company, nor of many other things which scandalize the Catholics as much as they do Heretics.

Having thus seen what services the Jesuits have done the Church with respect to Infidels and Heretics, let us next inquire what benefit they have been of to Catholics. And here I cannot but wonder that the Father General, when he boasts of the labours of his Religious, should not have considered a little the infinite mischiefs they have done to the Church of God. It is with the utmost reluctance that I enter upon this subject; but the disorders of these Fathers are so very numerous, so excessively enormous, and so publicly scandalous, that they cannot possibly be dissembled, glossed over, or hid with the cloak of Christian charity. Every one knows, that all the troubles, tumults, and dissensions which have desolated the Church for these last two hundred years, have arisen from the Jesuits; so that the famous prediction of the Sorbonne, when that College said of the Company at its first institution, that it was ordained, *non ad ædificandum, sed ad destruendum, not to build up, but to destroy*, is too well verified.

The Histories of the Council of Trent inform us how many, and what, difficulties the Jesuits raised in that respectable Assembly, till the Prelates of which it was composed were forced to order them to be driven out. Soon after arose, by means of the Book of their Father Molina, those violent disputes concerning *Grace*, and those horrid disturbances which struck the Holy See, and the whole Catholic Church, with infinite consternation. The Sovereign Pontiffs Clement VIII. and Paul V. with a truly pastoral anxiety, undertook to examine the new Doctrine of the Jesuits, and, to that end, held near eighty Congregations, composed of the greatest Theologians of the age. Truth began to lift up her head, and the condemnation of the new errors concerning Grace was going to be published. But what did the Jesuits not attempt, what did they not do, to stop the thunders of the Vatican; or at least to elude their force, in case they should not be able to succeed in the arduous task of diverting the impending storm? I shall only say, that they went so far as to corrupt the text of the great St. Augustin, in a new Edition of his Works, and then quoted the falsified passages to the Supreme Pastor, at the same time writing menacing libels against him, and insolently pretending to shew, from their Cardinal Bellarmine, even to the Pope himself, that His Holiness was not a sound Divine; thereby setting aside the infallibility and force of the Papal Decisions, not indeed with respect to the promises of Christ, and the Chair of St. Peter, but as to the knowledge of the Popes in matters of Divinity: and at last they carried their insolence and iniquity to such an height, as to make it a subject of public dispute, whether Clement VIII. was truly and
law.

lawfully Pope; and, with this spirit it was, that, on the 22d of June, 1707, Father Porquet maintained the two following propositions in the presence of the Cardinal of Tournon.

I. *The Pope cannot decide infallibly touching the disputes concerning China.*

II. *The Popes in the Church cannot define infallibly what is an Idol.*

Judge how serviceable these actions of the Jesuits are to the Catholic Church of Christ.

For the sake of brevity, I pass over an infinite number of equally daring attempts of these Reverend Fathers, and proceed to facts of later date. Here I see the Jesuit Benzi take it into his head to render his name immortal: but finding he could accomplish it either by his Sanctity, or by any literary performance, he had recourse to a new and extraordinary invention of relaxed morality, pretending to remove that strict modesty upon which the Spouses of Christ have always set so great a value, and to ease their scruples in regard to great offences against their virgin modesty, by declaring, with a magisterial tone, and the air of an authorized legislator, that, to touch the cheeks or breast of a Nun, is not an *immodest* action, but only *sub-immodest*. Benedict XIV. condemned the scandalous Dissertation of this most modest Casuist, together with all the books he had written, or ever should write in favour of the said Dissertation or Doctrine. But what followed? Do you imagine that the Jesuits, complying with the precept and command of the Head of the Church, united in condemning and reproving the pernicious morality of their brother

teacher? No, Sir. Father Benzi says it is not an immodest action, nor a great fault, and therefore he must be right, notwithstanding the solemn condemnation of Benedict XIV. Accordingly, since the Pontifical sentence of condemnation, Father Turani, Theologian of the Penitentiary, and who, as such, is in the service of the Holy See, has thought proper to publish a work, to which he has put his name, wherein he defends his brother Benzi, sword in hand. Other Jesuits, in different places, have done the same; and with what earnestness, what heat! Nay, that the whole world may know which are the works of the Company, and which the Jesuits themselves hold in the highest esteem, they have reprinted all these most shameful scribblings, under the pompous title of *Opuscula vere aurea, Truly golden Works*, in absolute contempt of the Roman Pontif. These, these, my Friend, are the services which the Company has done to the Catholic Church.

It is true that, to such as consider only the outside of things, which is the case of the Vulgar, the Jesuits may seem to labour hard for the benefit of the Church. The magnificent services in their Churches, their assisting in Confessions, general Communion, Sermons, Missions, Schools, spiritual Exercises, and other such like things, may strike the people. I own it, Sir: but he who considers things with a more attentive eye, and examines beyond their bare appearances, must soon see that all this is but a shew of zeal, and, in reality, only a means which the Jesuits think proper to make use of in order to compass their ends, and promote their interests. I could instance numbers of pretty stories, to prove what I now say: but I shall content myself with only one short argument,

ment, which I think sufficient to convince even the blindest and most mercenary partizans of the Society. 'Tis this: If the Jesuits were actuated by a true zeal, they ought to wish to see the labourers multiply in the Vineyard of the Lord, and be pleased at their sharing the culture and fatigue. The greater their number, the greater should their satisfaction be. Now it is very certain, that these zealous Fathers lay down as a rule, from which they never deviate, and which is, in fact, a part of their system, strongly to oppose every sort of pious works that are not done either by themselves, or under their direction. For this it is that they have persecuted every Religious Order, every Congregation, every Institution, and even every Individual that has given them the least umbrage, either in Missions, Confessions, or Schools, inso-much as to endeavour utterly to destroy them. I could prove this by numbers of examples; but shall only remind you of the destruction of that most useful Institution called *the Holy Infancy*; the account of which you will not be able to read without shedding tears.

Thus all the great services they boast of having done the Church, vanish, and are reduced to mere appearances. It is the want of solid reality which makes them magnify and cry up so pompously as they do, in their Accounts and Histories, the prowesses and labours of their Company, to make the world conceive a mighty opinion of them, as if they alone were able to assist the Church. I will give you an unanswerable proof, to which the Jesuits must submit, for they themselves furnish it. It is in their *Imago primi seculi, Picture of the first Age*, &c. p. 376. where they relate how, in 1640, they celebrated the Prayers of forty hours
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in their Church of Jesus at Rome, the three last Days of the Carnival; not at their own expence, but at that of a Brotherhood formed by them in that Professed house, under the title of the Assumption of our Lady. The Festival was in honour of the holy Sacrament, and cost nine thousand florins. Hear their own modest and pious description of it. * *Moles erecta stetit in Templo Farnesiano Societatis Jesu ad honorandum S. S. Eucharistiæ Sacramentum.* They then relate in what this honour consisted. † *Moles alta centum viginti palmos, lata octoginta, pulcherrimis statuis, imaginibus, historiis, emblematicis ad stuporem (not ad cultum & devotionem) exornata; quæ omnia cum supra quatuor millia flammarum, ac luminum illustrarent, nulla tamen flamma in oculos spectantium incurrerat.* That is to say, with small lamps, in the same manner as the Scenes of a Play-house are illuminated. ‡ *Hic res divina peracta est tantâ pompâ,* (not a word

* A building was erected in honour of the holy Sacrament of the Eucharist, in the Farnesian Temple of the Society of Jesus.

† This building was an hundred and twenty palms in height, and eighty in breadth, adorned with fine statues, pictures, historical and emblematical representations, wonderful to behold (not a word of their being calculated or intended to raise devotion); and the whole was illuminated with upwards of four thousand lights, none of the flames of which were visible to the Spectators.

‡ Here the divine Service was performed with such pomp, and such sweet melody of the Pope's Band of Music, that nothing was wanting to render it the most majestic thing upon the face of the earth, except the personal presence of His Holiness. The Service was performed by the most Illustrious and most Reverend Lord Alphonfus Gonzaga, Archbishop of Rhodes. Seventeen Cardinals, and almost all the Prelates of the Court of Rome assisted at it; and five other Cardinals, excited by the piety of these first, came during the three days, together with the Ministers of all the foreign Princes, &c. so that this Festival looked like not a prophane Bacchanalian assembly, but a banquet of the Court of Heaven.

word of devotion) & tam suavi Pontificorum Musicorum concentu, ut ad summam, quæ in terris esse potest, majestatem, nihil præter ipsius summi Pontificis præsentia requireretur. Rem divinam faciebat Illustrissimus & Reverendissimus Dominus Alphonsus Gonzaga Archiepiscopus Rhodiensis. Intererant Eminentissimi Cardinales numero septemdecim, omnesque propemodum Romanæ Curie Prelati. Quorum pietate excitati subinde alii toto triduo supervenerunt Eminentissimi Cardinales quinque, Regumque omnium, ac Principum, Oratores, &c. ut non prophana bacchanalia, sed cælestis Curie epulum celebrari videretur. It may be so; but, to me, this description seems more like one of Balthazar's banquets, where there was nothing holy, except the gold and silver vessels of the Temple. Certain it is, that the Banquet here described with so much pomp, was not that *Sacrum Convivium*, that *holy Banquet*, in which the Soul is nourished by the meek and spotless Lamb; in which His humble and painful Passion is commemorated, and by which the Soul is filled with Grace, and hope of eternal happiness. In this description, there is no room for either profound adoration before the Throne of Grace, or devout supplications, or due meditations upon the divine Mysteries, or union of the heart with God, or elevation of the Soul towards Celestial things, or thanksgivings for the Mercies of Providence, or sorrow for past faults, or pious resolutions to amend for the future. All that I can see, is, a magnificent theatre, where Pomp and Ostentation sit in triumph, attended by Vanity. I see immense piles raised with great art and symetry, and in exact proportions, as if they were the substantial form of this devotion. I see fine Statues, Pictures, Histories, Emblems, which excite the wonder of the beholders. I see thousands of Lights so artfully

fully disposed, that they remind me of the finest theatrical representations. I hear Music and Concerts talked of. I read the list of the great Personages, Ambassadors, Ministers, and others distinguished by their temporal Grandeur; and I find, that the presence of the Sovereign Pontif was wanting, not to increase the Devotion of the Spectators, but to add to the splendor of the Shew.

Judge you, my Friend, whether I speak out of ill-will against the Company, or whether what I say is not the plain and honest Truth, the force of which is so great, that the Jesuits themselves are not able to conceal it, not only in the above-mentioned passage, but throughout the whole of that enormous volume, which from the beginning of it to the end, is an irrefragable testimony, that the Jesuits, in all their boasted works of piety, under pretence of seeking the greater glory of God, seek, in fact, nothing but their own. That book, in which they blazon out and exalt to the skies, in prose and in verse, all the good they tell us they have done, looks like a summons to God to pay them, with interest, large sums, which they claim as His creditors. That this was the case, is very plain: for, after the book was published, the Jesuits endeavoured to buy it up again at any price; insomuch that a Gentleman, whom both you and I know to be a man of honour and veracity, was offered an hundred pistoles for a Copy which he has, in order to suppress it, as they have done numbers of others; to which is owing, that it is now one of the scarcest books in the whole world.

I shall conclude this Article with an observation made, not long ago, upon the Histories of the Jesuits, by a person of great Sense, who spent
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most of his life in studying and travelling, chiefly with a view to gain a thorough knowledge of the Spirit and Conduct of the Company of Jesus, in order to write a History of that Society, which was printed, within these twenty years, at Paris and at Utrecht. I do not know who the author was; but the Jesuits suspect him to have been a Gentleman of Savoy, who was many years a member of their Body, and one of the thirty, who, in 1703, went from Lisbon to the Indies, where he deserted from his Order. These are his own words, translated from the French Original:

“ Read, if you can have patience so to do, the
 “ great History of the Jesuits in six Volumes in
 “ folio: read the particular History of that Com-
 “ pany in Europe, written by their Father Tan-
 “ ner: the life of their General Lainez, composed
 “ by Father Ribadeneira: that of Father Coton,
 “ written under the direction of Father d’Orleans:
 “ that of Father Oger, by Father Dorigay; and
 “ several lives of other Jesuits, written by the
 “ same Fathers of their Order. Read Father Le
 “ Comte’s Memoirs concerning China: the great
 “ History of that Empire, by their Father Du
 “ Halde: that of Japan, by a Religious of the
 “ same Order: that of Abissynia, by Father
 “ Lobo; and that of Muscovy, by Father Avril.
 “ Read, if it be possible to go to the end of them,
 “ the four-score and two Volumes of Edifying
 “ Letters concerning their Missions in the Indies,
 “ which these Fathers have written in all Lan-
 “ guages, that none may be ignorant of what is con-
 “ tained in them. Reflect a little upon a Book
 “ intitled *Imago primi Sæculi Societatis Jesu*; *A pic-*
 “ *ture of the first age of the Society of Jesus*; a work,
 “ penned by the Jesuits of Flanders, dictated by
 “ Pride, and published by Impudence. Read all
 “ these

“ these works, and you will find, &c.
 “ Lastly, whoever would form a just idea of the
 “ pride and vanity of the Jesuitical Historians,
 “ need only cast an eye upon the Prints at the be-
 “ ginning of the particular Lives of the European
 “ Jesuits, published by their Father Tanner, under
 “ the title of *Societas Apostolorum Imitatrix*. He
 “ will there see, fronting the first page, St. Ignatius
 “ sitting upon a cloud, and his Spirit issuing forth,
 “ as from another Messiah, and descending upon
 “ the Earth in the shape of Tongues of fire.
 “ The other Prints which serve for frontispieces to
 “ each of the Lives of his Disciples, are not less
 “ arrogant, impious, &c. &c. &c.”

The Truth is, that all the Accounts which the
 Jesuits publish in Europe concerning their Missions,
 are so many Romances of their own inventing,
 tissues of lyes, false miracles, and supposititious
 conversions, calculated to deceive the Europeans;
 tricks of which they have often been convicted by
 persons who have been in those distant countries,
 at the very times they speak of. The Court of
 France has frequently forbid their publishing these
 accounts, so contrary to truth; and the good Fa-
 thers have obeyed, by substituting their *Edifying*
Letters in the room of them. Here, Sir, I must
 ask you a curious question.—The Jesuits in Eu-
 rope are generally those who write the History of
 their Company, and to this end they single out
 some of their Members, whom they dignify with
 the title of Historiographers, and who have no-
 thing else to do.—I should be glad to know why
 all these Writers follow the same fixed rule of giving
 the Public only scraps of History, containing
 things which happened eighty or an hundred years
 before the publication of their work. Can you
 satisfy

satisfy me in this point? I have always suspected their reason to be, that, after so long a distance of time, no eye-witnesses remain alive to contradict what they assert. Who knows how they may represent, an hundred years hence, what now happens to them in Portugal?

These are the services which the Jesuits have done the Catholics, not to speak of their perversion of the Gospel Morality, upon which subject as many Volumes have been already written, as would form a Library. And woe to him who has endeavoured to defend the precepts of Jesus Christ; for even his ashes have been persecuted, as in the late case of Father Concina, to the great scandal both of Catholics and Heretics. Yet, oh grief! those very Catholics, who, for numberless reasons of conscience and of honour, ought to be the most enlightened, are, or pretend to be, the blindest of all. So much are they imposed upon by outward appearances!



REFLECTION XII.

Both the discredit and the injury extend to the whole Order.

THAT the Order is discredited, is a fact which has been known almost two hundred years; for it began to discredit itself very soon after its first Institution; and I wonder at the Father

ther General's simplicity in not seeing it till now. If this discredit was known only by particular persons, persons of no consequence, and was only vulgar report, I myself should pity him: but it has been manifested in print, in whole volumes, in works of several volumes, written in different languages, and in different parts of the world, by men of the greatest character, and even by the Jesuits themselves, by whole bodies of Religious, by Universities, Edicts of Kings, Decrees, Briefs, and Bulls of Popes. He ought therefore to have said, that, by means of this affair of Portugal, *the discredit of his Order was increased, and rendered somewhat more manifest and certain.*

To the *discredit* of the Company the most Reverend Father joins the *injury*, or loss, it suffers. Here, indeed, he has great reason to cry out, and complain; because this is quite new to the Society, and a thing of very dangerous tendency. For as to the *discredit*, the Jesuits bear that with admirable patience, and spare no pains to defend themselves, by loading their accusers with calumnies and impostures: and even when their slander is detected, and, to their farther dishonour, proved to be entirely groundless; their remedy still is, to repeat the very same calumnies a thousand times over, if it be necessary, as if they had never been convicted of falsity. Their wonderful skill in the art of calumniating is exemplified by their Father Berruyer in his modern Gospel, or *History of the People of God*, where, Vol. III. Part II. p. 238. we find the Canons of that noble Science briefly summed up in the following words. *The most evidently calumnious discourses* (such as the wicked retraction of Father Concina), *and the most solidly confuted* (such as the Assembly of Bourg-fontaine, and

and the Statutes of the Jansenists published by Marandal), *always leave behind them an unfavourable impression, even upon the greatest innocence, and keep alive an undetermined suspicion, which the strongest justifications never efface entirely. This is the way to bring over the Vulgar* (that is to say, seven-eighths of the world), *who, with time and patience, are made to pass from veneration to contempt, and from confidence to hatred. Nothing is wanting to effect this, but to know how to calumniate with dexterity, and to repeat the same calumnies with constancy.* The Jesuits possess this sort of constancy to a degree of heroism, even more than they do the virtue of dexterity, owing to their having endeavoured to refine too much upon this last art; like the Rhetoricians Petronius speaks of, who, by striving to go beyond the utmost bounds to which Cicero had carried the talent of Eloquence, ruined it.

But to return to the detriment which the Jesuits suffer from the late occurrences, (to speak in the language of the Father General), between our King and them; their loss, in point of interest, is, undoubtedly, irreparable, and, as I said before, quite new. From the day of the birth of their Society, down to this, they have gone on fattening themselves without interruption, perpetually heaping up riches upon riches, in all places, and by every means: but now the chief channel through which their greatest treasures flowed, is stopt; I mean their Trade with America. And whose fault is it? Neither that of the King of Portugal, nor that of the King of Spain; neither that of the Portuguese, nor that of the Spaniards; but that of so many Canons of the Church, and of so many Sovereign Pontiffs, by which Ecclesiastics have been forbid to merchandize, or carry on any sort

of traffic. Neither can these be accused, upon farther consideration; the Jesuits having, for time immemorial, been in possession of the privilege of disregarding the Canons, of interpreting them as they please by the help of their doctrine of *Probability*, of not minding, and of disobeying the Decrees of the Popes, who, nevertheless, have had the greatest condescension for them in this respect, letting them trade in peace as much as they have pleased, and in whatever manner they have thought proper. They themselves are the only people they can blame; for that, not satisfied with carrying on an immense Trade in the face of the whole world, so artfully masked, that several Cardinals have denied the fact even in Rome, and that, out of Rome, several Princes would not believe it; they have endeavoured to take whole Provinces away from Kings, to render their subjects slaves, to make them rebell against their lawful Sovereigns, and have actually taken up arms, and headed the rebels.



REFLECTION XIII.

Though they (the Jesuits) not only abhor the crimes which are imputed to the Fathers in Portugal,

THE principal crimes imputed to the Jesuits of Portugal, are *Rebellion*, and *Trade*. They abhor Rebellion; but at the same time they send from Europe to America, Engineers, Officers, and Soldiers, who are members of their Company. They

They abhor Trade; but at the same time they keep a house of Trade at Rome, which corresponds with that of Lisbon, and with those of all the other most flourishing places in Europe. They receive at Rome the merchandise and riches which come from other parts, and fatten themselves therewith: but still you are to know, that, at the very same time, they abhor both Rebellion and Trade. Admirable indeed! But I have already said enough upon this subject. I wish the Father General would do me the honour to demonstrate to me, only by a single instance, that the Company has ever punished any one Jesuit for Rebellion, illicit Trade, or any other Crime that has tended to promote the temporal interest of the Society. I beg of him to name it to me, because I cannot find any such example in all their Histories. But I find, that the Company has always defended, supported, and even canonized such criminals. What punishment did the Superiors of the Jesuits inflict upon Father Commelet, who, in 1589, raised a most cruel sedition in France against Henry III? What punishment did they order Father Guignard, who, in his impious book, maintained that that King was justly assassinated? How did they punish the Jesuits who were authors of the horrid conspiracy against Matignon, and for which they were all driven out of Bourdeaux? What chastisement did they inflict upon the Jesuits of Prague, when, in 1611, they fomented the bloody factions in that city, and great quantities of pistols, powder, bullets, and all sorts of arms were found in their College? With what punishment did they chastise those three Jesuits, who, in the minority of Sebastian King of Portugal excited so many troubles in that Court, and, by their intrigues, and their abuse of the Sacrament of

Confession, first caused the Queen-Mother to be excluded from the Regency, and the Cardinal Infant Don Henry to be substituted in her room, and afterwards excluded this Prince, to get the whole administration of the Kingdom into their own hands? In what manner did they punish those who laid the plot against the Queen of Navarre, and her Son Henry IV, to make them prisoners for life, which they would have been, had not the conspiracy been defeated by the pious care of Queen Elizabeth of Spain? In short, what punishment did they ever inflict upon so many other traitors and rebels, the list of whose crimes would be too tedious, and too odious to enumerate? It is true that the three Jesuits, one of whom was the author of the conspiracy against James I. of England, and their accomplices, were sentenced to death: but they were neither condemned, nor even blamed by their own Order, which, on the contrary, thought proper to stile them Martyrs of the Faith. Let any one reflect on these crimes, and then tell me, which are those that the Company abhors.

I shall not trouble myself, or you, with a long recapitulation of every other sort of crimes, which have gone unpunished by the Jesuits, because they were useful to them. I shall only say, that none of the Fathers of this Company have ever been known to be chastised by their Superiors for their scandalous doctrines, notwithstanding their being condemned by the Roman Pontifs. Father Caulfin was banished, because he would not reveal to his Superiors the Confessions of Lewis XIII. Father Inchoffer was imprisoned for disapproving the vices of the Company; and Father Rainaud suffered the same punishment, for teaching, in a book which he wrote, that it was not lawful for Ecclesiastics

fiastics to trade. Father Ximenes disappeared from among the living, because he had persuaded a dying Gentleman at Madrid to alter a Will he had made in favour of the Company, to the prejudice of his relations. Father Creighton was banished from England to Provence, where he was severely persecuted and punished by his brethren, for disapproving their machinations against the lives of Sovereigns. The Fathers Branza and Vissdelou, which last was afterwards Bishop of Claudiopolis, were loaded with the most infamous abuse, and barbarous treatment, because they opposed the idolatrous Rites introduced by the Jesuits in their Missions. And lastly, Tirso Gonzalez, General of the Order, was on the point of being deposed, for complaining of the depraved Morality of the Jesuits, and endeavouring to reform it. These are the crimes which the Company abhors,



REFLECTION XIV.

And singularly every thing that can possibly offend their Superiors, whether Ecclesiastical, or Civil;

HERE I could transcribe whole Volumes, if I chose to repeat the scurrilities, calumnies, and invectives, with which the Jesuits have persecuted numbers of Bishops, for no other reason than because they endeavoured to check the abuses and pernicious maxims of the Company, when they prejudiced either their Episcopal dignity, or the

souls of their respective flocks. Not to mention several Bishops of Flanders, France, Spain, and other Countries near us, let us only remember Bernardino d'Almanza Archbishop of the Holy Faith in Peru, Matthew de Castro sent Bishop to the Indies by Urban VIII. Ferdinand Gurero Archbishop of the Manilles, Bernardino de Cardenas Bishop of Paraguay, John de Palafox Bishop of Angelopolis, and Philip Pardo Archbishop of the Manilles, all of whom were most barbarously persecuted by the Jesuits, because, like good Shepherds, they defended the cause of Christ. I say nothing of other persecutions, not less known, and equally cruel and detestable.

As to the Legates, and Apostolical Visitors, how have these Reverend Fathers not behaved to them? A man who has but the least tincture of humanity, must be filled with horror by the bare remembrance of the boundless insolence and lawless tyranny with which they treated that holy man the Cardinal of Tournon, who at last died a victim to the Jesuits.

Their respect for, and obedience to the Roman Pontiffs, has been sufficiently demonstrated by what I have already said; to which I shall only add, that Innocent XI. of holy and glorious Memory, received from them so many signal marks of submission and respect, in return for his having condemned some impious propositions signed and maintained by them; that, after setting the King of France against him, by the management of Father la Chaize, they publicly accused him of being a Jansenist, and even carried their insolence so far as to post up papers on the doors of their Church at
Paris,

Paris, desiring the prayers of the Faithful for Innocent XI. fallen into Jansenism. Respect for Secular Superiors, they have none; except what arises from fear.



REFLECTION XV.

But even wish, and endeavour as much as in them lies, to be free from those failings also to which the condition of man, and especially the multitude, is subject.

THAT the Society should wish, and endeavour as much as possible, to be free from even those failings to which the condition of man is subject, indicates a tendency towards such a degree of perfection as cannot be attained in this miserable life, and shews the sublime and incredible holiness of the Jesuits. The misfortune is, that they not only wish and endeavour, as they say, to attain that inaccessible height of perfection, but, by all appearances, seem to think they are already arrived at it. Read this Memorial over again with attention, and tell me whether I judge wrong: or, if any doubt then remains, read the books which the Jesuits themselves have published in their own praise and defence, particularly that famous and exceedingly scarce one intitled *Imago primi Sæculi*, where this exalted perfection of theirs is most pompously blazon'd out, and you will be more than convinced of the truth of what I say. However, as this last work is not a little voluminous,

you need only turn over some of the first leaves. You will find in p. 36. that all the Jesuits are so perfect, that, even in their youth, they have the perfection of a man an hundred years old: * *Ego vero omnes Socios ajo Senes esse, & quotquot extremum in Societate Jesu diem obeunt, seculum vixisse.* The Author afterwards explains more fully what he means by the word *Senes*, old; saying, p. 39. † *Omnes divinâ reguntur sapientiâ, &c. Addo etiam ubi à Jesu eterna Patris Sapientia, in Societatem laborum studiorumque sunt vocati, as the Jesuits pretend to be, omnibusque paternâ curâ, & sollicitudine subveniunt, & consulunt, nemo est cui non senectutis gloria debeatur, nemo qui dies suos ætatemque non expleat, & quamvis premature mori videatur, seculum, centumque annos vixisse credi non debeat.* Observe, that the author comprehends in this Eulogy, as well as in his others, *omnes Socios*, all the brethren of the Order, to whom he afterwards applies (p. 155.) these words taken from the Book of Kings, (B. I. c. 10.) *Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.*

To speak more clearly: the Father General would have us think, that as the Religious of his Company are not subject to those miseries and sensual frailties, to which human nature, and the very best of Christians are liable; they ought, therefore,
to

* But I say, that all those of the Company are old, and that all who die in the Society of Jesus, have lived an age.

† They are all governed by the divine Wisdom, &c. I add too, that from the time of their being called by Jesus, who is the eternal Wisdom of the Father, to share the cares and labours of the Society, and they accordingly aid and assist every one with a paternal solicitude, there is not one to whom the glory of old age is not due, not one but fulfills his days and years, and, how young soever he may seem to die, ought to be reckoned to have lived an hundred years.

to be treated favourably in their present tribulations in Portugal. If this be his meaning, as I believe it is, I am far from being against doing justice to the Company. The outward behaviour of the Jesuits in Europe, is such as affords sufficient proofs of their pudicity; nor do they, in that respect, scandalize Christianity by their example, as they do by their relaxed doctrine upon the subject of sensuality. What passes in their hearts, God only can judge. I speak of the Jesuits in Europe; because, out of Europe, the case is not the same, if we may credit the complaints of numbers of Bishops and Missionaries, and the accounts that have been received from them, which are sufficiently confirmed by the Bishop of Nankin's Letter to Benedict XIV. and his remonstrances to the Congregation *de propaganda*.

At the same time that I say this of the Jesuits in Europe, I must desire the Father General to consider, that his sons are not the only Religious who set a good example of pudicity. Several other Orders of Regulars merit equally the same praise: and I have no sort of doubt but that the Company has its vicious and even scandalous members, as all other, even the strictest and best disciplined Societies have theirs. To pretend to say, that God granted St. Ignatius the privilege that no Jesuit should be guilty of a deadly sin for an hundred years to come, and that St. Francis Xavier obtained a prolongation of that grant for two hundred years more, is such stuff as will scarcely do to lull children asleep, much less can it be swallowed by a man in his sober senses. The Father General knows perfectly well, that one of the reasons which induced Cardinal Frederic Borromæus, a relation of St. Charles Borromæus, and his Successor

cessor in the Archbishopric of Milan, to take such a dislike to the Jesuits that he would not suffer one of them to be about him, was their endeavouring to make him believe these idle stories. The truth is, that the Company of Jesus is a Society of men, and therefore must be liable to human frailties,

In fact, the Father General cannot be ignorant, that, in the year 1551, St. Ignatius being yet living, the Jesuits of Coimbria were accused of many faults, in consequence of which that holy founder of their Order not only ordered a reformation of that college, but expelled several of its members; that the Jesuits of Louvain were likewise accused of various crimes in 1552; that, in 1560, when their Father Lainez was General of the Order, great tumults were raised against them in Montepulciano, and especially against their Rector Father Gombaro, who escaped the immediate danger he was threatened with, by flight, but was afterwards expelled the Order by the Father General; that, a few years after, the Jesuits, by their misbehaviour, lost entirely the esteem and affection of St. Charles Borromæus, who not only deprived them of the Colleges in his Diocese, but dismissed his own Confessor, Father Ribera, with shame and disgrace; that, in 1636, Father Mena had frequent raptures, but not of the spirit, with a spiritual daughter of his at Salamanca; that, about the same time, Balthazar dos Reyes, a Lay-brother of the Jesuits, was stabbed in Grenada by a jealous husband; that, to cut short, in our days, Cardinal Tolomei, a Jesuit, sent Father Biasucci notice that he was accused to the Holy Office by the Nuns of Florence, on which account he disappeared suddenly from that city in 1726; that, in 1731, all Europe was made acquainted with the
trans-

transactions of Father Girard with the famous la Cadiere of Toulouse, his penitent, the process on which occasion before the Tribunals of France forms several large Volumes; and lastly, that, in 1737 and 1738, several Jesuits of Sezza, and of Perugia, were cited before the Holy Office for similar cases, as was then said, and that some of them were imprisoned, and others fled. I do not mention their names, because I believe some of them are yet alive: neither can I, with modesty, tell the reason why a Jesuit of Evora lately killed one of his brethren,

Do you imagine, Sir, that any of these things scandalize me, or that they make me think the less respectfully of the Company? I assure you they do not: nor am I at all surprized that there should be some bad men among so numerous a multitude. I mention these examples, only that the Father General may save himself the trouble of trying to make us believe, that his Sons are incapable of sinning. Father Lainez behaved much more sensibly, when he was General of the Order: for, the Roman Clergy having presented a Memorial against the Jesuits to Pius IV. in 1654, containing several heads of accusation, many of which turned upon their relaxed morality, as may be seen by the writings which are still preserved in the Vatican Library; Lainez, instead of attempting to clear them by alledging their impeccability, honestly represented to the Pope the examples of Cain, Cham, and Judas, who were bad men, though they lived among Saints.

But even if all the Jesuits could be proposed as models of good conduct; still I would ask, what has that to do with the present affair of Portugal?

Are

Are they, because their outward behaviour is grave and decent, to be allowed the liberty of committing other crimes? Is only the sixth precept of the Decalogue to be observed, amongst all the commands of God and of the Church? Because the Jesuits are chaste, are they to be suffered to usurp whole Provinces, the property of Sovereigns; to rebel against them; to slander their neighbours; to practise fraud; to carry on a forbidden Trade; and to be guilty of many other misdemeanors, contrary to the Laws of human Society?



REFLECTION XVI.

The Superiors of this Order, as appears from the Registers of the Letters written and received by them, have always insisted upon the strictest and most regular observance of their rules, as well by all their Religious, as by those of the Provinces of Portugal; and though they have been informed of other faults, they have not had any knowledge of the crimes which are imputed to these last; nor have they been previously warned, and called upon, to provide a remedy against them.

THE Reverend Father General must pardon me if I tell him, that he ought never to have mentioned the Registers of Letters written or received. The old Assistants, or the Keepers of the Archives of the Society, should have cautioned him not to touch this string; because there are, in the *College de propaganda*, Memoirs which prove, that,

that, in the time of the Father General Oliva, counter-letters were found, containing the very contrary of what was ordered to be inserted in the Registers he speaks of. A like difference was also found lately by the Lord Nicolai, who died Vicar of St. Peter's in the Vatican, in the letters of some Jesuits, who, I believe, are yet alive.

If the Father General knows, as he is said to do, even the smallest faults of his Religious, whence comes it that he should not have known the crimes which have been, I do not say imputed to them, but demonstrated, and authentically proved? I will tell you the reason. The Father General sees what is possible, but he does not see what is impossible. He sees, as through a mist, a distant metaphysical possibility that his Religious may, by some extraordinary accident, chance to be guilty of some of *those failings to which the condition of man, and especially the multitude, is subject*; that is to say, of those frailties from which the very Saints are not exempted. These, if they are guilty of them, he sees, and knows immediately: (and I believe he does, for he has a secret spy in every house of his Order). But as he believes it impossible for a Jesuit to commit a crime, he cannot either see, or know it. Perhaps too it may appear from the Registers of the Letters written by the Superiors of the Order to their Religious, that it has never been forbidden, as criminal, to invade the lands, possessions, and liberty of the Indians, to excite subjects to rebell against their Sovereigns, or to carry on an illicit Trade; because the Superiors of the Society may have found in their particular Casuistry, that these things are not crimes, when intended and done for the greater glory of God, and the advantage of their whole Order.

No

No one that knows the despotic power of a Father General of the Jesuits over all his subjects, and their blind submission to his will, can ever believe it possible that they should not have given him an account of all their undertakings, or that they would not have relinquished them instantly, if he had ordered them to desist. Bishop Fouquet, who was himself a Jesuit, wrote a long, learned, and pious Letter, full of charity and unction, which is printed in Father Norbert's Memoirs, wherein he informed his Superiors of the Idolatry which his brother Missionaries mixed with Christianity in China: but, notwithstanding his representations, the Superiors, instead of reproof and chastising the offenders, as they ought to have done, persecuted the poor Bishop, as I have already observed. The Father General is therefore greatly in the wrong to complain of *not having been previously warned* of the crimes imputed to his Religious, or *called upon to provide a remedy against them*. I could enumerate to you numbers of applications that have been made to the Superiors of the Jesuits, against several particular Religious of their Society; and though the instances which I remember, are few indeed when compared to the whole, yet they would fill a book larger than the Iliad and the Odysee together. I shall mention but one, which both you and I know to be fact. All Italy complained of the two last Generals, predecessors of the present, and perhaps of this two, on account of his insolent, injurious, calumnious, false, and satirical *Literary History of Father Zachary*, in which he has attempted to lash and abuse all the most learned, worthy, and respectable men in Italy, and to depreciate their best works. What was the consequence? It was said, that the Superiors,

riors, in order to remedy this evil, had forbid him to publish any thing more. But this was soon found to be a false report, since he continued publishing other Volumes, equally full of pride, insolence, lyes, and calumnies.

Can you suppose the Father General not to know, that the philosophical Sin has been condemned by the Holy See, and that some of his Religious still maintain it, from time to time, in their books and public Theses, as did lately, among others, Father Ghezzi, intermixing it with more and various errors? Yet, though the Sacred Congregation obliged him to retract publicly and to print his retraction, the Father General neither chastised him in the least, nor complained, as he does now in his Memorial, of the discredit done to his Order. Many a time have the Superiors of the Jesuits, both in Italy and in France, been obliged to protest against several opinions of their Religious, and to condemn them: but yet we have never seen any one of the authors of those opinions chastised. On the contrary, we have seen others of the same cloth start up, and repeat, in print, the very errors which their Superiors had condemned.

Lewis XIV. made Father Meunier abjure in print, that horrid doctrine by which he pretended to free the world from the injunction of loving God: but Father Meunier did not meet with the least chastisement for it from his Superiors. The gravest Jesuits of France have also, in print, disapproved of the errors of the Fathers Hardouin and Berruyer; and the Holy See made Father Ghezzi retract, in the same manner, as I observed before: yet neither of them ever received the least mort-

mortification from thier Superiors. Father Pichon published his most pernicious book, in which he perverts the whole doctrine of the Justification of Sinners. The most pious, and the most learned Bishops of France rose up against this work, and it was condemned by the holy Congregation of the *Index*: but yet Father Pichon's Superiors not only never reprov'd him for it, but they loaded him with praises, even after his death; and, not satisfied with that, publicly attacked, with all manner of abuse and calumny, the Archbishop of Tours, who had refuted Pichon with great zeal and learning. The same holy Congregation condemned the infamous *Jansenistical Library* of Father Colonia, as full of errors, calumnies, and impostures: upon which their Father Patouillet published another Edition of it, under the title of a Dictionary, with the addition of a new Volume, worse than the former: and yet Patouillet never received the least brotherly correction from his Superiors. On the contrary, Colonia was strenuously defended, even in Rome, against the Dominicans, who were taxed with heresy, and loaded with the most opprobrious language; against the Congregation, and the Cardinals who compos'd it; and with very little respect even for the Pope himself.

The most Reverend Father General knows full well these authors, their writings, and their maxims; and his predecessors too were thoroughly acquainted with them: but yet they never did provide a remedy against them, though they might have done it then with great ease. Now they talk of remedying the Rebellions and Usurpations of their brethren in America, and the Trade which their whole Company carries on. If the Father General means what he says, let him make his Religious
drop

drop their traffic, restore what they have usurped, and submit to their Sovereigns. You see by this, that his Reverence is only trying to deceive the Pope, when he says he wishes he had been previously warned, and called upon, to provide a remedy against these disorders, of which His Most Faithful Majesty has complained to His Holiness.



REFLECTION XVII.

And since they have found, that these Fathers have incurred the displeasure of His Most Faithful Majesty, they have laboured under the greatest concern;

IT grieves me, that the Father General should be so afflicted in the very beginning of his government. Do you imagine that this great concern proceeds from sorrow for the many atrocious crimes which his Religious have been guilty of? If you do, you are mistaken. He grieves, because they have incurred the displeasure of His Most Faithful Majesty; and this grief does not admit of any alleviation in the heart of the Father General. But if one could see the inside of that heart, I doubt it would appear, that the deepest wound, and that which hurts him most of all, is, that the long concealed machinations of his Company have been discovered too soon. Discovered they were to be, without doubt; but not yet. A somewhat longer time was still wanting to ripen matters; and the mine was not to be blown up,

till it should be too late to prevent its intended effect; that is to say, not till the arrival of that critical moment so much desired, and so impatiently expected by the Company, and foreseen by Melchior Cano, near two hundred years ago, when, in his letter to Father Reglu, a Monk of the Order of St. Augustin, and Confessor to Charles V. he said: * *Faxit Deus, ne tempus tandem adveniat, quo Reges eis obistere velint, nec possint.* That time was near, but not yet quite come, in which neither Princes, Kings, nor Rome itself could have bridled in these blessed Fathers, whose fourth vow is that of an humble and blind submission to the Holy Pontif.



REFLECTION XVIII.

They have prayed, that a particular account, both of the crimes, and of the criminals, might be communicated to them; they have offered to give His Majesty all due satisfaction; to punish the delinquents according to their deserts; and to send from abroad the fittest and most worthy Members of their Order, to be Visitors, and to reform the abuses which may have crept in: but the humble prayers and offers of the Superiors have not been deemed worthy to be heard.

THE Father General wanted to have a particular account, both of the crimes, and of the criminals. He cannot now complain upon that

* God grant, that a time may not at length come, in which Kings will wish to resist them, but will not be able.

that score, the favour he desired being already granted. Of what then does he complain to the Pontifical Throne? The Jesuits, says he, *have offered to give His Majesty all due satisfaction, and to punish the delinquents according to their deserts.* Mighty well! He shall be satisfied——But no: the Clemency of our King does not require so much. His Most Faithful Majesty desires only to remedy the many evils occasioned by the Society. But that, it seems, is the very thing his Reverence does not desire. What then does he want? *To send from abroad the fittest and most worthy Members of the Order,* that is to say, cautious and wary Jesuits, properly instructed by him how to varnish over the crimes of their brethren, to make all the accusations against them disappear, as they did at the Court of Spain, and, if possible, to ruin the accusers for ever, according to their usual manner of proceeding. 'Tis true, the Father General does not say this in the Memorial; but he proposes sending them *to be Visitors, and to reform the abuses which may have crept in.* Visitors so sent, (by the Father General), would indeed make the reforming of those abuses a very easy task. Among other remedies, these Fathers have two exceedingly powerful ones, of which they have experienced the marvellous, and never failing effects, for near a Century and an half. The first is, to deny the fact, though never so evident, and well known. The other, to heap so many lies one upon another, making the last always the greatest, that, at length, falsehood gets the better of Truth, or at least stifles and disfigures it so that it can be no longer distinguished, and the matter in dispute is rendered inexplicably problematical. It is a common saying, that Truth will appear, but that much time is often required to bring it forth. That very thing, Time, is the best of friends to

the Jesuits: for, as another proverbial expression says, He that has time, has Life. In the course of a few months, matters alter, or are hush'd, and made up. But if the worst comes to the worst, and Truth does force its way abroad, it is but pouring out another deluge of lies, and drowning it again. His Reverence adds, that *the humble prayers and offers of the Superiors have not been deemed worthy to be heard.* This is very true indeed; and it is believed, and hoped, that His Holiness, enlightened by God, and full of justice, will also see them in the same light.

But how can the Father General expect that His Most Faithful Majesty should deem the offers of this Society worthy to be heard, when he remembers that the Letter which he ordered to be written some time ago to the Vice-Provincial of Para, upon this very subject, served only to put the Jesuits still more upon their guard, and to make them more solicitous than ever to foment and strengthen the Rebellion? His Majesty knows too how many remonstrances have been made to different Generals of the Jesuits, by several pious Bishops, who have complained of the behaviour of the Religious of their Order in America, but without obtaining the least redress.

His present Holiness may know that the very same thing happened to his Predecessors in the Holy See, and particularly to Benedict XIV. of sacred Memory, to whom the then Father General of the Jesuits promised, with the strongest affirmations, *that he would cause a strict observance of the Religious Ceremonies of the Christians to be imprinted, in ten years time, not only in the hearts of the East Indians, but also within the walls of Madura,*
and

and in other Kingdoms. But the General did not keep his word, as we find by the paragraph *Cum vero & nos, &c.* in one of that Pontif's Constitutions.

His Holiness knows also, that the Bull which the above-mentioned Pope made in 1741, never was published, by reason of the difficulties raised by the Jesuits, notwithstanding the repeated orders of our King John V. of glorious Memory, and those since given by our present Monarch; and that the Father General has not, in the course of seventeen years, either commanded his Religious to obey it, or punished any one of them for disregarding it.

And now, Sir, do you think that any regard ought to be paid to the offers of men who have not kept their word, even though confirmed by oath? This last, the Jesuits always know how to elude, either by their mental reservations, or by equivocal expressions, or by twisting the words and their meanings, as they are taught to do by their Moralists, who are so very fond of this righteous doctrine, that they will not suffer any one to disapprove of, or oppose it. The proofs and examples of what I say, are innumerable; and you, my Friend, know them to be so. However, I will remind you of a few, just as they may chance to occur to me.

Before the Decree of 1704, concerning the Chinese Rites, was published, the Superiors of the Jesuits protested at the feet of His Holiness, that, the moment it should be published, they would submit to it, even though it should cost them their honours, liberties, and lives. You know how

they kept this promise, which also appears from the Decrees, Bulls, Briefs, and other precautions, which Clement XI. was obliged to have recourse to, when, in 1710, he published a new Decree, confirming that of 1704, because the Jesuits pretended that it was only conditional, and that it was founded upon false expositions. The Pope assured the Father General, by the Assessor of the Holy Office, that the Decree of 1704 was founded upon authentic and well proved accounts, and that it was not conditional. The Father General again repeated, and confirmed to the Assessor, his promise of humble submission. However, contrary facts being known, and much talked of, at Rome; the Father General thought proper to make the following declaration.

THE DECLARATION

Of the most Reverend Father Michael Angelo Tamburini, of the Company of Jesus, concerning the unanimous Request made to him by the Reverend Fathers the Assistants and Procurators of the Provinces of the said Company, assembled at Rome in the month of November, 1711, and humbly presented the 20th of the said month, to our Most Holy Father Pope Clement XI. by the aforesaid Father General.

“ **T**HE most Reverend Father Michael Angelo Tamburini, of the Company of Jesus, prostrated at the feet of our Most Holy Father Pope Clement XI. in the Palace of the Quirinal, accompanied by the Reverend Fathers the Assistants and Procurators of the said Company of Jesus, presents to His Holiness, by way of Memorial, the following Writing.

“ The

“ The Procurators sent to Rome by the several
 “ Provinces of the Company of Jesus, for the general
 “ meeting of the said Procurators in the month
 “ of November 1711, have proposed, among
 “ other things, to present a special and particular
 “ state of their case, which has been drawn up
 “ with wonderful zeal, and was ardently wished
 “ for by them all, as a thing of the greatest consequence
 “ for the tranquility and reputation of their Provinces.
 “ Accordingly, they represent to the General, that the name
 “ of the Company has been unjustly stained with a most base
 “ accusation, which afflicts them more than the numberless
 “ other calumnies and aspersions, daily invented and thrown
 “ out against the Fathers of the Company, and which, they
 “ frankly confess, cuts them to the quick, and hurts the very
 “ apples of their eyes. The expressions which the most violent
 “ enemies of the Company make use of in their accusations,
 “ are these: *The Jesuits publish, with sound of trumpet,*
 “ *that they pay, beyond all others, an exact submission and*
 “ *blind obedience to the Decrees of the Pope; but, in fact,*
 “ *they are the most backward of all men to execute them,*
 “ *when they do not like them.*

“ To repel with all their might an accusation so odious,
 “ and so destitute of truth, and at the same time to shew how
 “ deeply the Company is affected by this piercing blow, the
 “ aforesaid Procurators have unanimously demanded of the
 “ Father General, that he, in the name of his whole Order,
 “ prostrate at the feet of His Holiness, and in the face of
 “ the whole Church, do confirm, protest, and declare by a
 “ solemn and juridical act, having all the force of the strong-

“ est apology, the constant, firm, and unal-
 “ terable fidelity of the whole Company, to
 “ embrace, receive, and follow, even unto death,
 “ whatever shall be prescribed, ordered, and com-
 “ manded by the Holy See.

“ And as to the Decrees of His Holiness, of
 “ the 20th of November, 1704, and the 25th of
 “ September, 1710, concerning the Chinese Cere-
 “ monies; the Company willingly receives, and
 “ joyfully accepts them, in the manner they are
 “ set forth and explained by His Holiness, in the
 “ Letter written in His name by the Assessor of
 “ the Holy Office, to the most Reverend Father
 “ General, the 11th of October, 1710; and pro-
 “ mises to observe them literally and inviolably,
 “ under the pains mentioned therein, without any
 “ contradiction, tergiversation, or room for the
 “ least delay, pretence, or excuse; firmly trusting
 “ that this will stop the mouths of evil speakers.
 “ All the aforesaid Procurators and Assistants,
 “ assembled at Rome, have signed this Memorial
 “ with their own hands.”

*Here follow the names of four Assistants, and of
 twenty-one Procurators of different Provinces.*

In consequence of this Declaration, or Petition,
 the Father General presented the following writing
 to the Pope.

“ MOST HOLY FATHER,

“ **T**HE General of the Company, having
 “ heard the important and necessary Re-
 “ quest of the Fathers Procurators, prostrated at
 “ the

“ the feet of Your Holiness, declares and pro-
 “ mises, as well in his own name, as in that of
 “ his whole Order, in the strongest manner, with
 “ the greatest sincerity, and with every assurance
 “ that can possibly be given to Your Holiness, and
 “ to the Sacred Apostolic See, the most constant
 “ service, the most respectful submission, and an
 “ implicit obedience, to receive and observe what-
 “ ever shall be determined and ordained by the said
 “ Holy Apostolical See, and especially the Decrees
 “ of the 20th of November, 1704, and the 25th
 “ of September, 1710, concerning the Chinese
 “ Ceremonies; which Decrees, in the manner
 “ they are set forth and explained by Your Holi-
 “ ness, in the Letter written by the most Illustri-
 “ ous and most Reverend Assessor of the Holy
 “ Office to the aforesaid Father General, the 11th
 “ of October, 1710, the whole Company willingly
 “ receives, accepts, and promises to observe lite-
 “ rally, without any contradiction, tergiversation,
 “ or room for the least delay, pretence, or excuse.
 “ The said General declares, that this is the lan-
 “ guage, these the sentiments, and this the Spirit
 “ of the whole Company, which will always be
 “ the same as it has hitherto ever been. And if,
 “ notwithstanding this, there should be found
 “ (which God forbid) among the Religious that
 “ are subject to him, in any part of the World,
 “ any one who entertains other sentiments, or
 “ speaks another language, (which it may not be
 “ in the power of human prudence to guard
 “ against, or prevent, amongst so great a number
 “ of subjects), the General declares, assures, and
 “ protests, that he, from this time, reproves and
 “ repudiates him as a person deserving punish-
 “ ment, and that he never will look upon him as
 “ a true and lawful son of the Company, but as
 “ one

“ one who has degenerated from his condition,
 “ This is, and always has been, the manner in
 “ which the Company has behaved towards such
 “ sort of men; and, as long as it shall be in her
 “ power, she will always endeavour to check and
 “ destroy their undertakings.

“ This is the spirit, this the disposition, and
 “ this the protestation of the whole Company,
 “ which its General, in the name of all his Order,
 “ lays at the feet of Your Holiness, that it may
 “ be spread throughout the whole Church. And
 “ if he could have found clearer and stronger
 “ words than those made use of in this protesta-
 “ tion, to express his sentiments, he would gladly
 “ have preferred them, as he is ready to do any
 “ other form that may be thought more explicit,
 “ and more capable of silencing those who speak
 “ in favour of injustice, and put a malignant con-
 “ struction upon what is said with simplicity of
 “ heart. The Father General pretends, desires,
 “ and wills, that all the words he makes use of
 “ in this Writing, may have the same force as
 “ any other terms that might be more proper;
 “ acknowledging that he has not been able to find
 “ clearer, or more significant expressions, to de-
 “ clare the true and sincere sentiments of the
 “ whole Company.”

*From the Professed-house at Rome, November the
 20th, 1711.*

Here, indeed, we have a protestation, with of-
 fers worthy to be heard and fully credited, and
 after which we may surely sleep in peace. This is
 not like the retractation and protest which the Fa-
 ther General Retz made, after the publication of
 his

his Father du Halde's History of China; nor like that of the Superiors of the Fathers Hardouin and Berruyer, when they disapproved of the Commentaries of the former, and the second part of the History of the People of God, by the latter. Their declarations were so turned, that no conclusion could be drawn from them, and, at the same time, they were contradicted by manifest facts. I defy all the Notaries of the Capitol to find out more subtleties, circumstances, exceptions, reserves, &c. to elude the force of any act, than the Jesuits can do, when they think proper. But this is drawn up *in the strongest manner, and with the greatest sincerity; without any contradiction, tergiversation, or room for the least delay, pretence, or excuse.* It is drawn up *with simplicity of heart, and if the Father General, and the whole Company, could have found more proper, clearer, or more significant expressions, they would have made use of them.*

What say you to this, my Friend? Can any thing be desired stronger, or more explicit? I am confident it will never once come into your thoughts even to suspect a possibility of breaking a promise so solemnly made: for, say you, if that should happen, there would be an end to all faith in men, and nothing would be able to bind them. No, my Friend, there still are many men of honour and veracity in the world, whose words may be relied on; but it may be doubted whether any of them belong to the Society. The Jesuits broke every word of their promise, I do not say fifty years after they had made it, or in another Pontificate, but in the life time of the very same Pope, who, for that reason, four years after, *viz.* in 1715, was obliged to publish the Bull *Ex illa die*, in which was inserted every clause that could possibly be thought of,

of, to hinder the malice of men from eluding and opposing the Apostolical Decrees. But even this was not sufficient. The Jesuits still remained as perverse as ever, and Innocent XIII. incensed at their disobedience, made a Decree, in 1723, forbidding them to receive Novices, or send Missionaries to China: and that this injunction might not be supposed to be occasioned by any new fault of the Society, the Pope declared expressly, in the Decree itself, that the reason of his enacting it was the juggle and connivance between the Father General and his Missionaries, and their transgression of the famous Declaration of 1711, quoted above.

But what did the Father General do then? He had recourse to the two usual great expedients, with which the Company always battles it, when at a loss for other weapons; expedients fertile in arguments, and never to be exhausted. These were, to deny the whole, and to publish new falsities. The General, as his present Successor Father Ricci has since done, presented a Memorial to the Pope, in which he daringly called God to witness, *that he did not find himself guilty of any of the faults of which he was accused; and that he had good reasons to judge that the greatest part of his Missionaries in China did not deviate from their duty, excepting a small number of bad subjects, from which the holiest Communities, including even that of the Apostles, are not exempted.* Upon what were these good reasons founded, which made the Father General Tamburini judge, that the greatest part of his Missionaries did not deviate from their duty? But perhaps he meant, that it was their duty to disobey the Pope, and obey the Father General. Nay, I know not whether this may not be one of the many vows they make at the time of their final admission

into the Order : at least, there seems to me to be *good reason* to suspect it, when I see a Father General swear, in the presence of God, that he had *good reasons* to believe his Missionaries did their duty ; though he knew, at the same time, that the Holy See had condemned the Chinese Rites near an hundred years before ; that, on the 12th of September 1645, Innocent X. not only condemned them, but pronounced sentence of Excommunication against those who should practise them ; that, notwithstanding this, the Jesuits did still continue to practise them, and their Father Morales even undertook to defend them in print, which made Clement IX. on the 13th of November, 1669, confirm the Decree of Innocent X. and lastly, that Father Oliva, General of the Order, after swearing to observe the said Decrees, wrote the above-mentioned private Letters to the Fathers in China, directly contrary to those that were made public, in which he promised to obey the Decrees.

Judge now whether His Most Faithful Majesty could believe the promises and representations of the Superiors of the Company, whether he could grant their demand, and whether Father Ricci has any reason to complain that he has not been heard. His reason for inserting this in his Memorial, and his design in so doing, are very evident, as is also what would have been the consequence of his being attended to ; namely, that the Jesuits would then have tried to spin out this affair as long as they possibly could. To gain eight or ten years, is no sort of difficulty with them ; so fertile are they in subtleties and inventions ; and by gaining time, which is their best friend, and most approved panacæa, they heal all sores, let them be
never

never so foul and gangrenous. They would deny, as they now do, the most certain and most notorious facts; and when beaten out of that play, they would find a thousand apologies. These failing, they would have recourse to their usual last shift of dispersing printed papers, condemning and detesting all the proceedings of their Brethren, declaring their sorrow for them, and protesting their readiness to submit to any sort of penance. They would then get their solemn declaration signed by every one of the Company, from the Father General down to the Scullion of the Noviciate, if it should be thought necessary; and would print it, and present it to our King, with the most binding clauses, and most tremendous oaths. After that, they would be still and quiet, and all the declarations they had lately dispersed would disappear in a trice, and become so scarce that there would be no finding one of them. This was what really happened with regard to the Retractations before spoken of, among which I mentioned that of the Father General Retz concerning Father de Halde's History, of which, as I remember your telling me, some time ago, that you had never seen it, I here send you a Copy. Pray observe how delicately it is worded.

“ MOST BLESSED FATHER,

“ **T**HE General of the Company of Jesus,
 “ humbly prostrated at Your Most Holy
 “ Feet, represents to Your Holiness, that, to his
 “ infinite grief, he has been informed, by means
 “ of the Lord Archbishop of Damascus, Assessor
 “ of the Holy Office, that Father du Halde, one
 “ of his subjects, having written and printed, in
 “ French,

“ French, a Work, intituled, *A Geographical, His-*
 “ *torical, Chronological, Political, and Physical De-*
 “ *scription of China and Chinese Tartary*, has, in the
 “ third of the four Volumes into which he has di-
 “ vided it, presumed to treat of the long discussed
 “ controversies concerning the Rites of that Na-
 “ tion, notwithstanding the Decree emaned in the
 “ year 1710, by which the Sovereign Pontif Cle-
 “ ment XI. expressly forbad the publishing of any
 “ book, or writing, upon this Subject. For this
 “ cause the General, obeying, like a true son of
 “ the Holy See, all the Decrees of the Pontifs,
 “ and particulrrly the orders of Your Holiness,
 “ always respected him, and now intimated to
 “ him by the Lord Archbishop of Damascus,
 “ declares, that he, and all his Company, re-
 “ prove and condemn all that the aforesaid Father,
 “ his subject, has written and published concerning
 “ the Chinese Rites, contrary to the tenor of the
 “ above-mentioned Decree of 1710. And be-
 “ cause he neither has read, nor can read the con-
 “ tents of the Work in question, on account of
 “ its being written in a language which he does
 “ not understand, he particularly reproves and
 “ abolishes all that is contained in the extract
 “ communicated to him by his Lordship of Da-
 “ mascus, as being contrary to the decision of the
 “ aforesaid laudable Decree of 1710, concerning
 “ the said Rites: and at the same time he humbly
 “ beseeches Your Holiness to rest satisfied, that
 “ the Company, which at its first rise bound and
 “ obliged itself in the strongest manner always to
 “ depend upon the will of the Vicar of Jesus
 “ Christ, still remains firmly resolved never to
 “ depart, in any one thing, from that perfect obe-
 “ dience which it professes, and which it looks
 “ upon as the chief, or rather the only foundation
 “ of

" of its preservation. With this disposition of
 " mind, the Company, humbly kissing Your
 " Most Holy Feet, begs your paternal Benedic-
 " tion.

" YOUR HOLINESS'S

" Most humble, most obedient,

" And most obliged Servant, and Son,

" From the Noviciate
 " of St. Andrew, the
 " 12th of Aug. 1739."

FRANCIS RETZ."

The most Reverend Father General says in his Memorial, as I observed before, that the Superiors of the Jesuits *offered to send from abroad the fittest and most worthy Members of their Order, to be Visitors, and to reform the abuses which may have crept in.* Is not this desiring the King to trust entirely to them? His Majesty must be blind indeed, and utterly deprived of reason, to rely on people who never yet once kept their word. His Reverence would send over to this Kingdom, in quality of Visitors, *the fittest and most worthy Members of his Order*; such, for example, as Father John Laureati the Jesuit, who was sent from Europe to China and Japan, as Visitor, a little before the Apostolical Legate Lord Mezzabarba; seemingly, to visit the Missions of his brethren, and receive the Legate with due honour; but, in reality, to lay snares for him, to thwart all the good measures he proposed taking, and to embroil and puzzle matters so that the Legate should not be able to discern the truth, or detect the transgressions of the Jesuits. The better to conceal his design, when the Legate set out from Macao for Canton, the
 Father

Father Visitor Laureati gave him the following declaration.

“ I John Laureati, of the Company of Jesus,
 “ to remove all suspicion concerning my senti-
 “ ments, do promise and swear, in the presence
 “ of God, who sees the bottom of my heart,
 “ that I never will, directly or indirectly, by my-
 “ self or by others, in any manner whatever, hin-
 “ der the execution of the orders of our Most
 “ Holy Father Clement XI. concerning the Chi-
 “ nese Rites. I also swear to execute them myself
 “ with all sincerity, and to assist, to the utmost of
 “ my power and abilities, the Lord Charles Am-
 “ brose Mezzabarba, who is sent to China on this
 “ account, in quality of Legate *à Latere*. This
 “ is what, of my own accord, without being
 “ asked or required, I promise, swear, and vow,
 “ So help me God, and the Holy Gospels,

“ JOHN LAUREATI,

“ *Visitor in China and Japan.*”

Who would not have expected to see this Lega-
 tion prove as happy, as that of the Cardinal of
 Tournon was the reverse? Yet the truth is, that
 this righteous Visitor called God to witness, swore,
 and vowed, only the better to deceive the Legate.
 For he had no sooner given him this Declaration,
 than he advised him to take every opportunity of
 blaming the conduct of the Cardinal of Tournon,
 to the Emperor and the Mandarins, if he wished
 to succeed in his Legation. The many farther
 plots and intrigues of this Visitor against the Le-
 gate, his wicked machinations, and all the falsities
 he wrote to Rome, to mislead and prejudice His
 K Holiness

Holiness Pope Clement XI. are printed in that Prelate's Journal and Anecdotes of those times, p. 255.

These are the fit and worthy Visitors which the Father General would send to America; cunning, artful, clear-sighted men, capable of breaking through the most sacred laws of honour and of conscience, and of maintaining that black is white, and white black: unless he should rather prefer good Soldiers, and experienced Officers, who should head the rebels, the more successfully to oppose the armies of the two crowns.

Thus you see, that all the declarations, promises, and oaths, with which the Jesuits formerly defended themselves against their accusers, are now turned against themselves, because their falsehood is detected, and Truth triumphs. Amidst a heap of misrepresentations, lies, perjuries, and breaches of faith and honesty, with which the above acts are filled; I find however, in Father Tamburini's Memorial, one true confession, which ought to be carefully remembered, namely, *The aforesaid Father General declares, that this is the language of the whole Company, and that these are the sentiments, and this the spirit, with which it now is, and always will be actuated.* Words truly golden; badly applied by the Father General, but which it may be proper to remember, in order to apply them better, when occasion shall require.



REFLEC.

REFLECTION XIX.

Moreover, it was greatly feared, lest this Visitation, instead of producing an useful Reformation, might create unnecessary disturbances.

THANK God; at last the Father General comes to the point, and speaks candidly. That you may likewise see my impartiality, which I have hitherto shewn by pointing out the difficulties in the Memorial, as they have occurred to me; I now declare to you, that, with respect to this article, I am fully and wholly of the Father General's opinion. I too say, that, in whatever manner the Visitation be made, there will always be danger of its proving useless, and creating disturbances: for supposing the Father General should send his own Visitors, no one can doubt but that they would occasion great disturbances, by fomenting the Rebellion, and calumniating all the Bishops, and all the Ministers of His Most Faithful Majesty and of the King of Spain, who should attempt to oppose their designs; and that they would leave nothing undone to support their Trade and other disorderly deeds,

Supposing the Visitors be sent by the Cardinal of Saldanha, still I believe they will be equally useless; the measures they may take, useless; the reports they may make, useless; the Decrees of His Eminence, or even the Edicts of His Majesty, in consequence thereof, useless; and all the Bulls the Pope can make after the Visitation, as useless as the rest: for prudence tells us, that he who would know what is to be, need only look back upon what has been. The Jesuits never

did obey any Superiors, either Ecclesiastics, or Seculars, Popes, or Kings: they never regarded their oaths, nor minded Excommunications, or Laws divine, or human, or Conscience, Honesty, or Honour. How then can it be possible to keep them within bounds? The Father General is in the right to say, that this Visitation might create unnecessary disturbances.

Let me not be told, that the General and the Superiors will chastise such of their Religious as are culpable; for it is well known, that they will do any thing but chastise them. Witness the many Jesuits found guilty by their Superiors, and acknowledged to be so, even in print, not one of whom has ever been punished, when the offence has not been against the System of the Company. I will not here revive the remembrance of such Jesuits as have been proceeded against, and condemned, by public Justice, for most atrocious crimes; but shall only mention some, whose own Superiors have confessed their guilt, or, at least, have not been able to hide it.

The Fathers Dominic Fuciti, and Emanuel Ferreira, were convicted of disobedience of the Papal Bulls relating to the Chinese Rites; and, on that account, they were recalled to Rome, by a Decree of the Congregation *de propaganda*, the 28th of August, 1678. But the Father General thereupon certified, that they were at length grown-sensible of their fault, and observed the Apostolic Constitution; upon which the order for their return was suspended. But it appeared afterwards, that these Fathers persevered in their obstinacy, and that their General not only had not chastised them, but had even prevented their appearing at Rome.

The

The Fathers Joseph Tessianier, Philip Marini, Bartholomew a Costa, Thomas Valgarneira, and Joseph Candone, were likewise summoned to Rome, at different times, by the same Congregation: but the Father General never would suffer them to go, or order them to be chastised. Nay, though the Congregation insisted absolutely on their appearing, it was in vain; the General still finding tricks and artifices to elude the order, and prevent the punishment of these Fathers; insomuch as, at last, to attest that Dominic Fuciti and Bartholomew a Costa were dead: but they came to life again soon after. They condemned, as I said before, their Father Hardouin, and declared that Father Beruyer had printed his works without the approbation of his Superiors: but yet neither of them ever met with the least chastisement; and this has been the case of thousands of others, as you know better than I do. What remedy can then be found for the many disorders of the Company? One or other of these two must be made use of. Either the whole Body must seriously and sincerely resolve to reform, to alter its system, to conform to the rules of the Gospel, and to submit to the Holy See, the Pope, the Councils, and their primitive Constitutions; or these pestiferous Tares, so widely spread over the whole face of the Church, must be entirely rooted out, and destroyed.



REFLECTION XX.

This was more particularly apprehended with respect to foreign Countries, of which his Eminence of Saldanha has the care, and to which he has the power of sending Delegates. The greatest confidence is placed in the said most Eminent Cardinal, whenever he acts in his own person: but it appears that there is reason to apprehend, that persons may happen to be Delegates, who are either not well acquainted with the Institutions of the Regulars, or not well intentioned; which may occasion much mischief.

ALL these words are so many riddles. However, I will try to explain them, one after another. The Father General has the greatest confidence in his Eminence, when he acts in his own person: but he has not that confidence in his choice of proper persons to be Delegates: on the contrary, he is full of fear, lest he should err therein, and nominate persons either ignorant, or not well intentioned. The Father General should seem by this to imagine, that the Cardinal Visitor will not appoint the Delegates himself, but leave others to chuse them, or draw them by lots; for he has already protested, that he has the greatest confidence in him; if he does it himself. If this be all, his Reverence may be easy, for the Cardinal will chuse the Delegates himself. But I doubt the Father General must have had some other meaning; for otherwise he would contradict himself. I will tell you presently what he meant to say.

He

He adds, that *there appears to him to be reason to apprehend, &c.* I should be highly obliged to his Reverence, if he would be so kind as to tell me the reasons of this apprehension. He has the greatest confidence in whatever the Cardinal does in his own person. If then his Eminence himself appoints the Delegation, the Father General must consequently have the greatest confidence in the Delegates. This Syllogism is agreeable to all the Rules of Logic, and I defy Aristotle himself to except against it. What then does the Father General mean by this vague, enigmatical fear of his, which falls universally upon indeterminate persons? Is not this excepting against a Judge before he is appointed? A thing that even a School-boy would laugh at. His design is this: to prepare the Pope, and perhaps the Cardinal Visitor too, for another Memorial, (for the Jesuits will certainly draw up another), in which they will exclaim loudly, that all the informations and accounts received from America, no matter from whom, come from *persons, either not well acquainted with the Institutions of the Regulars, or not well intentioned.* Here, I would just hint to the Father General, that these words of his may possibly be thrown away; for that there will be no occasion for Delegates, the authentic and well proved informations and accounts already received, being much more than sufficient. But what does he mean by his *persons not well acquainted with the Institutions of the Regulars?* Is it necessary, in order to establish facts already proved, notorious, and permanent, to seek out people who know by heart the History of the Religious Orders by Morigia, their Father Bonanni, and many others? Must the Judges of these matters have read the Constitutions of all

the Religious Orders, from St. Basil and St. Benedict, down to the present time? There can be no need of any such thing. To judge of facts which are clear and evident, nothing can be wanting but eyes, and a sound unprejudiced mind: and to judge of what is *right*, it is sufficient to know the Christian Doctrine, or even the bare Law of Nature.

His Reverence would likewise have persons *well-intentioned*; meaning, by this Enigma, persons who do not think there is any harm in usurping a Province from a Sovereign; in making subjects rebell, and take up arms against their Prince; in reducing to slavery, men born free; in Ecclesiastics carrying on even the most sordid traffic, under pretence of propagating the Faith: who look upon usurious contracts as laudable things, and hold it right to calumniate and persecute such as discover them; provided all this be done for the benefit of their Order, and said to be also for the greater glory of God. If this be the Father General's meaning, this the solution of his Enigma, as it probably, nay, I was going to say, as it plainly and certainly is; I would advise the Cardinal Visitor to appoint none but Jesuits to take informations in America, because he will not be able to find any other persons in the world, but they, their dependants, and such as have imbibed their maxims, who can be called *well intentioned*, according to the Father General's acceptation of that word.

This most Reverend Father adds, that the not observing of these things *may occasion much mischief*. He certainly judges right: for if the report of any but a Jesuit, or a hireling of the Jesuits, should be credited, the Company would be obliged to
make

make restitution of vast tracts of usurped lands, to restore the poor Indians to their native freedom, and to give up all that trade which now brings in such immense riches to the Society. But if the Father General will consider, with the Gospel in his hand, and the Rule of St. Ignatius before his eyes, what he now terms *mischief*; he will no longer give it that name; but will call it a benefit, an advantage, a blessing, granted by the Lord, who does not desire the ruin, but the reformation and amendment of his Order: and he will then join with, and obey, the Pope and our King, who cherish the Institution of which he is the head, more tenderly than he himself does, and more than any of those Lords who are said to solicit here in behalf of the Jesuits, by denying, or ridiculously pretending to excuse the dreadful disorders which over-run the whole Society.



REFLEC-

REFLECTION XXI.

For these causes, the General of the Company of Jesus, in the name of his whole Order, with humble and instant prayers implores the Authority of Your Holiness, that You will vouchsafe to direct such means as Your high wisdom shall suggest, for the relief of those who are not guilty, and who are able to justify their actions; for the just and useful amendment of such as may be guilty; and, above all, for the reputation of the whole Order; that it may not be rendered incapable of promoting the service of God, and the Salvation of Souls; of serving the Sacred See; and of seconding the pious zeal of Your Holiness; upon whom, both the aforesaid General, and his whole Order, will ever beseech the Almighty to pour down all his heavenly blessings through a long course of years, to the emolument and prosperity of the Universal Church.

AT length we come to the conclusion of this most artful Memorial, and to the petition and prayer of the Company. The first thing desired is, that such of the Religious of this Order as are not guilty, and are able to justify their actions, may remain quiet and unmolested. The Father General may be perfectly easy as to this point; for I see that several who are known to be guilty, and not able to justify their actions, are not disturbed in any shape. I have already mentioned the public and scandalous Trade which the Jesuits carry on at Rome, under the eyes of the Pope, and of the Sacred College, as well as throughout all Italy: and yet they live exempt from all the penalties directed by so many Canons of the Church, and

Decrees

Decrees of the Popes. That great luminary of France, M. Bossuet, who may justly be compared to the primitive Fathers, thundered in the ears of the Bishops and Ecclesiastical Superiors, that they will suffer at the great Tribunal of God the punishment decreed for those who violate the Canons, and introduce abuses into the Church; because they, instead of preventing these offences, by a due exertion of their Authority, on the contrary countenance and authorize them.

The Father General's second demand is, the just and useful amendment of such as may be guilty. If his Reverence was in earnest, he need not apply to the Pope for this favour. If he really desires the amendment of his Company, let him restore to our King what his Religious have usurped, let him set the poor Indians at liberty, let him abolish the Trade of his Society, forbid his subjects to meddle with the political affairs of Princes, and make them cease to calumniate, persecute, &c. This will be the justest and most truly useful amendment he can desire. He, and his Assistants, know it, my Friend, and see it, better than you or I. But *just and useful amendment* signifies a very different thing in their mouths, from what it does in ours. To attack these crimes after their fashion, and proceed against the accused in such manner that the imputation of guilt may be conjured away, and vanish, is what they call *just*. They would have their Order keep what it has usurped, continue its incroachments, and extend its Trade more and more; and this they call *useful*.

The third request is, that, above all, care may be taken of the reputation of the Order; and this again depends upon the Father General and the
other

other Superiors, if a true and real reputation be the thing intended. It is not to be established by a Bull of the Pope, or an Edict of the King; but has its source in the opinions of men, and arises spontaneously from the manners, customs, actions, and lives of those who would acquire it. But the Jesuits mean only a specious reputation, void of all real foundation; a false character, which cannot be acquired but by blinding all mankind. An outward semblance of virtue may gain reputation for a time, but it will not last long, and even the least discerning will at last see through the cheat. No remedy then remains, but a total change of conduct, and to suffer shame and disgrace for a while; till at length perseverance in the practise of what is right effaces the bad impression from the minds of men, and a true and solid reputation takes its place. Then it is that the Company would become capable of promoting the Service of God, and the Salvation of Souls, and of serving the sacred See; three truly laudable, good, and holy things, when properly performed, but not as they have been hitherto managed by the Jesuits, who, for the Honour of God, and the welfare of Christianity, had much better never have meddled with them.

That I may not be thought to speak out of malice or ill-will against the Jesuits, let us examine, between you and I, in what manner they promote the service of God. We shall find, that the whole of their endeavours to that end consists, in their setting out their Church Service with pompous shews, concerts of music, and other such like things, much fitter for a theatrical entertainment, than for the pious worship of a Christian Congregation: in having great quantities of gold, silver,
and

and precious stones, under pretence of adorning their Altars therewith, but which are, in reality, a fund of riches belonging to their Houses: in worming out of their devotees large sums of money, towards building and beautifying their Churches, and ornamenting them with pictures, statues, &c. and for enlarging their own Convents; by which means they attract the wonder, and gain the esteem of the astonished multitude, and at the same time gratify their own ambition of seeming greater than any other order of Religious: in building magnificent Colleges, professed Houses, Noviciates, and Seminaries as big as half a city, These are the things which they call promoting the service of God.

They say the same of their public Schools for the instruction of youth; though it is well known, and has been proved in more books than would form a small Library, that their method of teaching is not only the worst in the world, but even very prejudicial to their pupils, as indeed some of their own Society, particularly Father Mariana, have confessed. But still the old method is obstinately pursued, in order, as much as possible, to keep the world in ignorance; because, if men should once open their eyes, the Jesuits would be undone. You must remember, that when the Letter ascribed to their Father Giuli, setting forth their real faults and mismanagement in the conduct of their public Schools, was first published; though it was written with the greatest respect and modesty, yet the whole Order immediately attacked it with incredible rage and fury, and, by means of our Father Azevedo, prevailed upon the Pope to command it to be suppressed, without observing any sort of order, or even the usual forms of the sacred

sacred Congregation. But besides the badness of their method of instructing, it is also to be observed, that the greatest part of the Masters who are put at the head of these schools, are themselves but Novices in the very things they pretend to teach. No wonder, therefore, if their scholars learn nothing from them.

But the worst of all is, that, in their schools of Divinity, they teach Doctrines contrary to the Tenets of the Church, and a Morality more relaxed than that of the Pagans, as is well known to every one that has but dipt into their innumerable books upon this Subject, or glanced over the generality of their Theses. They represent as impious and horrid, the Doctrine of efficacious Grace, recommended by St. Augustin and numbers of other holy Fathers, adopted by the Church, and highly approved of and extolled by the Popes; and they set aside the mystery of Predestination. They almost entirely annihilate Original Sin; and teach their most pernicious system of Probability, so contrary not only to the precepts of the Fathers and of the Church, but to the very light of reason; together with all the dangerous consequences that naturally flow from that baneful doctrine. To keep their disciples in this fatal darkness, they dissuade them from the study of the Holy Scriptures, and prejudice them against the Works of St. Augustin, and of the other Doctors of the Church; by telling them, that these books are fit for none but Heretics to read, and that they are of no sort of service towards determining Cases of Conscience which occur daily. They blame, and take from them all good books, recommend bad ones, and suffer them to read none but those of their own writing,

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They pretend to instruct their Collegians and Seminarists in the Sciences, and in Piety; and call it promoting the Service of God. The rabble believes them: but men of more discernment see plainly, that all their places of Education are like ready furnished lodgings, by letting of which the Company not only gets a considerable profit, but, as I observed before, has a fine opportunity of inveigling the richest, noblest, and most sensible of the Novices, for whom the Fathers know full well how to spread their nets. The erecting of numbers of Brotherhoods, composed of various classes of people, in order to have some of all ranks and conditions, not only attached and devoted to them, but ready to serve them on all occasions, to inform them of every minute transaction in a city, and of the character of every person in it, is, according to them, another way of promoting the service of God; besides which they make it an excellent means of ensnaring inheritances, catching legacies, and extorting charitable donations. The service of God is likewise, without doubt, promoted by their begging about from Town to Town, and from Village to Village, under the name of Missionaries: at least, all these things impose upon the short-sighted, ignorant multitude, so much, that they believe the Church would perish if it was not for the Jesuits,

But what end do these blessed Missions generally answer? Only to breed disturbances and confusion wherever they take place: to stir up a thousand disputes between the Bishops and their Clergy, of which, thanks to the Press, numberless instances have been made more than sufficiently public. Nor does the evil stop there; the people make innumerable

rable irregular Confessions, and consequently as often receive the Communion sacrilegiously. The Missionaries depart, vainly boasting of the thousands they have confessed; but without once reflecting, that, after they are gone, their penitents relapse into their former sins, or perhaps greater.

I shall not dwell upon the second object of the Father General's prayer, which is, that his Company may be useful towards the Salvation of Souls; because what I have already said, may suffice here. However, not to give you the trouble of turning back, I will only desire you to reflect upon the action of our Cardinal Patriarch, a pious man, and as zealous for the salvation of Souls, as the Jesuits can possibly pretend to be; but with this difference, that he had no worldly interest in view, and was actuated solely by a sincere desire of doing his duty, and providing for the welfare of the flock committed to his care. This worthy Prelate, finding his end approach, at which time the mind is often enlightened in an extraordinary manner, suspended the Jesuits from confessing and preaching; so fully was he satisfied of their being hurtful to the salvation of Souls. 'Tis true we do not know his particular reasons: but we may well imagine they were great and weighty. Even supposing him to have had no other than those general ones mentioned by the Abbot Covet, in his four Letters, they alone would have been more than sufficient to determine any conscientious Bishop, animated with a true Zeal, or even only studious of his own reputation. I mention these Letters to you, because they are so many mathematical demonstrations, which must convince even the dullest understandings, though they do not persuade those Bishops, who *querunt quæ sua sunt, who seek their interests,*
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and love the Jesuits better than they do their own Souls. Strange and incredible, but yet too true, that there should be men, even Prelates, so weak as to resolve not to read either these Letters, or several other books of the same kind, for fear of being enlightened: foolishly thinking by that means to escape the Judgment of God!

Methinks I now see all the Jesuits of the Court of Rome, together with all their auxiliaries and partizans, raising a furious uproar against these Letters, and insisting on their being condemned: nor do I doubt, either their finding some shallow politicians, weak enough to lend them their assistance, or their succeeding in their design. The method is very easy, as I myself learnt whilst I was at Rome. It is only getting some man of consequence, who is desirous to ingratiate himself with the Jesuits, to denounce the book. The Secretary then orders it to be examined by a Counsellor, or Censor, who is both a Molinist and a *Probabilist*, in the pay of the Society, and ready to do as he is bid. No other Counsellor is appointed to defend it, notwithstanding the Bull of Benedict XIV. which, in truth, is more regarded, than the Constitution *Superna* of Clement X. The Cardinals who sit as Judges, have never read the book, but take for granted what they hear said against it; and thus the job is done at once, and the book prohibited. I am willing to believe the case would be different in regard to the Letters I have been speaking of, by reason of the probity and learning of the present Cardinal President, and of the Secretary; and because such a prohibition would do little honour to the Sacred Congregation, which prohibits books in order to promote the welfare of souls, but not to give them offence, or to be their

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ruin. Though no one should say a syllable about it at Rome, all the rest of the world would not be silent. People would say, that this Book was examined before by a more rigid Tribunal, namely, the Holy Office, in 1717, and that it was not at all condemned there. That the prohibiting of it amounts to an approbation of the doctrines, propositions, and opinions censured and detested in it; which any may, consequently, from thenceforth, safely adopt and follow in the administration of the Sacrament of Confession, and preach in the Chair of Truth. Even if others should not say this, the Jesuits themselves most certainly would; and in that case no answer could be made them, because the argument is absolutely conclusive.

The third and last thing to be considered is, how far the Jesuits are useful towards *Serving the Holy See*.

Whoever listens to them, will hear them resound throughout all the World, in all their Books, and in all their Writings, that the business of their lives is to defend the Apostolic See; to support its doctrines against Heretics; and to assert its rights, immunities, and pre-eminence, against the whole Catholic world. But a little reflection will shew, that these Fathers, to maintain their monstrous opinions, unjustifiable maxims, and interests which cannot be defended by any sort of reasons, pretend to have the greatest zeal for the Holy See; first, to cover thereby their pernicious designs, the knowledge of which would ruin the credit of the Company; and secondly, to have a stronger support, and buckler of defence, by engaging the Court of Rome to protect them in return. But the moment Rome determines any thing against them,
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by Decrees, or Bulls, they instantly rise up against it, like venomous serpents; oppose it with inexpressible rancour and impertinence; and disobey the command with insufferable arrogance and contempt. The instances of this are innumerable, and I have already given you enough of them in this Letter. But why need we seek for other examples, when we have a convincing one under our eyes, in this very Memorial? The late Pope, Benedict XIV. to skreen the Jesuits from the indignation of our King, justly incensed against them for their treasonable crimes, and to prevent their being shamefully driven out of his Majesty's Dominions, kindly interposed in their behalf, and took upon him the Visitation, and, if it should be necessary, the Reformation of the Company: and as he could not do these things in his own person, he committed the care thereof to one of the most respectable and most worthy Prelates of the Church, remarkable for his mildness, justice, disinterestedness, and judgment. What think you the Jesuits then did? These boasters of a blind submission and humble servitude to the Holy See and the Sovereign Pontif, confirmed by an oath, and by a solemn vow, filled the world with their lamentations, and more than complaints, insomuch as daringly to sing publicly in their Church, as you wrote me word in your last; * *anima nostra sicut passer erepta est de laqueo venantium: laqueus contritus est, & nos liberati sumus.* Alluding, according to the interpretation of many sensible men, to the death of Benedict XIV. and the exaltation of His present Holiness CLEMENT XIII. in whose presence they have also

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sung

* Our Soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and we are delivered. *Psalms* xxxiv. ver. 6.

fung the above mysterious verse, in hopes, perhaps, that this most wise and just Pontif would immediately abolish, or limit, the Brief directed to the Lord Cardinal Visitor, or call the Visitation before himself, which would have occasioned great disturbances between the Holy See and this Court. They endeavoured to insinuate the very same thing, when, at the celebrated Academical Assembly held in the Roman Seminary for the exaltation of the present Pope, they wrote under his portrait, *CLEMENTEM sensere Jovem*. This is the zeal, these the services, and this the submission of the Company of Jesus for the Pope, and for Rome; in whose bosom they would gladly light up a fire not easy to be extinguished, in order to slip away, un-noticed, in the midst of the confusion, and be forgotten; as they have often done in similar cases, luckily for themselves, but unfortunately for the Holy See and the Church.

They now give out, among their devotees and friends, that, without a *more than great* exertion of the Mercy of God, Benedict XIV. is damned, on account of his Brief for the Visitation and Reformation of their Order. They wrote the very same thing to the Emperor Ferdinand III. to terrify him into giving to their College at Mentz, the Abbey of Mariencron, which belonged to the Cistercians, and that of Carantal of the Order of St. Clair, which their Father Theodore Lennep had strongly demanded by his Letter of the 2d of October 1729. to Baron Herman de Questemberg.

Many and many other Religious Orders have been visited and reformed, over and over again, by the direction of the Holy See; and though they had not sworn, or made any vow of particular

lar submission to the Pope, yet have they not only received his Decrees with humility, but approved of, and rejoiced at them, and faithfully put them in execution. Let the Father General of the Jesuits say, whether he calls the present behaviour of his Religious, obeying and serving the Holy See; or whether it is not insulting and despising it, and its Head? I have already observed to you, that this Memorial is an evident proof of the manner in which the Jesuits serve the Pope: and besides the many passages which I have pointed out, you yourself will have taken notice of several others, which shew, what are the labours and fatigues of the Company, and what the Services which the Father General offers to the Pope. But the very words made use of on this occasion, and the artful manner in which they are linked together, plainly discover the heart of the Jesuits, and what they mean when they offer their service. It is, that they are ready to approve of and accept whatever the Holy See shall do in their favour; but to rebel for the least thing that displeases them. In short, they will serve the Pope in words, provided he serves them in deeds, and humours them, not only in the greatest part of their caprices, but in all of them, without excepting even one: for if they are not served, after their own way, even in that single one, they immediately forget all past services, and break out into open war.

Benedict XIV. in the course of his long Pontificate, indulged them with so many and so great immunities and privileges, that God grant he may not have injured his soul by favouring them too much. I do not now recollect all the instances of his kindness towards them: but I remember, that after he had condemned the Chinese Rites, as

really idolatrous, yet, at their earnest request, he permitted them to practice some of those Ceremonies for ten years, and at the expiration of that term, prolonged his indulgence for ten years more. He gave their Priests the power of administering Confirmation. What pains did he not take, and what would he not have done to get their Father Bellarmine canonized, had it been possible? How many dispensations did he not grant them, in the Cause of the Venerable Francis Girolamo, till they at length obtained of him the favourable Decree *Super Virtutibus*, by which their saint was preferred to many great Servants of God, the proceedings for whose canonisations had been begun before Father Francis was born, but were now postponed through the Pope's excessive indulgence towards the Company? To support their interest, he ordered to be brought before himself the suit which the Roman Seminary had concerning a tax unjustly demanded and insisted on from the secular Ecclesiastics, who were on the point of having the dispute determined in their favour, and of being eased of that heavy burden. In short, he heaped upon the Jesuits many other favours and benefactions, which you may remember better than I do. But all this, and as much more as you please, is nothing in the eyes of these Fathers, who pretend that every thing is due to them, and ought to yield to their will. *Sic volo, sic jubeo, stat pro ratione voluntas*, is the tyrannical maxim of this haughty Society.

Lastly, The Father General, as well in his own Name, as in that of his whole Order, *beseeches the Almighty to pour down all his heavenly blessings, through a long course of years, upon his Holiness Clement XIII.* But does not his Reverence know what the Pharisees, whose foot-steps his Religious follow so exactly, knew, that *God does not bear Sinners*? Has not the
Holy

Holy Ghost said, that the *prayer of him who turns away his Ears lest he should hear the law, will be execrable?* How then can he and his Religious pretend to pray for the Sovereign Pontif, when they shut their ears against so many Divine and Ecclesiastical Laws, by the violation of which they have actually incurred so many excommunications, as I have already shewn? However, I do not know whether they have begun these prayers, since they have seen that their artful Memorial has not had the desired effect. Perhaps Clement XIII. instead of listening to a writing so full of artifice and falshood, may be of the opinion of his illustrious Predecessor, who, upon our Minister's presenting to him His Most Faithful Majesty's Remonstrance, lifted up his hands towards heaven, and said; *We ought to thank His Most Faithful Majesty for the filial respect with which he behaves towards Us and the Holy See, in that We know he might Himself chastise these Fathers, after the example of so many Princes, &c. At length the eyes of Kings begin to be opened; and the Holy See will thereby have it's hands at liberty, and will do it's duty, &c.* But what will that duty be? I hope that the present Sacred Pontif, enlightened by the Holy Spirit, and armed with a true Zeal for the Universal Church, which suffers so much by the false doctrines, relaxed morality, and pernicious intrigues of the Jesuits, will, jealous of his honour, as well as of his eternal happiness, reject all palliatives, which do no sort of good, and, shutting his eyes to all human respect, boldly apply the remedies that best suit desperate cases.

To assist those remedies, it is necessary to search to the root of the evil. My opinion is, that the principal cause of the dreadful disorders of the Company of Jesus, arises from its exorbitant riches.

That is the basis both of it's power, and of it's corruption. That it is which renders the Jesuits daring in their undertakings, and enables them to surmount all difficulties. That it is which encourages them to oppose even Kings, and the Roman Pontifs. Their situation has long been such, that they value not the greatest expences. Their gold silences all Laws, conquers every thing, and triumphs over all. Whilst the Jesuits are rich, neither Popes nor Princes can expect to find them tractable, obedient, and well regulated. In this Memorial, they beseech Clement XIII. to assist them in their present difficulties. O, if I could be at His Holiness's feet, and have leave to offer my humble opinion, for the real good of the Jesuits, I would say, with the greatest sincerity of heart, *Holy Father! render them poor, and they will be humble; render them poor, and they will be useful; render them poor, and they will become holy.*

If the Popes would cast an examining eye upon their riches, they would find immense treasures; and if they would seriously consider from what mines they draw them, they would see plainly that the greatest part of their wealth must be acquired by illicit means. Their Trade, and their Intrigues, are the most fruitful sources of this seducing, and to them destructive opulence. To deprive them of their treasures, and render their mines barren, would therefore be the greatest act of real piety and justice. The Apostolic Chamber groans beneath the weight of vast debts, and its income decreases daily. The provinces of the Ecclesiastical State languish under the load of heavy taxes; nor does even the generous munificence of Clement XIII. in remitting two hundred thousand Crowns to the City of Ravenna, afford any sensible relief to that afflicted

afflicted place. The Roman Datary is so exhausted, as not to be able to provide for the usual maintenance of the most eminent Princes of the Church : for which reason Promotions are retarded, and the Roman Prelates are forced to continue long in the same situation, as well as the Nuncios, who are more weary than any others, of the continual expences they are forced to be at. A thousand more troubles afflict Rome, whose revenues are both lessened and mortgaged ; so that, to assist the Apostolic Chamber, and relieve the poor, there was need of the noble disinterestedness of a Benedict XIV. who gave them part of his own income ; as there now is of the singular piety of a Clement XIII. who appropriates to the same uses the revenues of the Monastery of Rezzonico.

The great Specific for the cure of these and a thousand other complaints under which Rome languishes, is in the hands of the Jesuits. Their shops are filled with it. Leave them only what is necessary for their religious Conveniences. Let them have wherewith to live decently, nay, if you will, splendidly ; but take from them that vast super-abundance, which increases their corruption, and prevents their fitting themselves for everlasting blessings. Let care be likewise taken to guard them from the infection of new disorders, by not only forbidding, but absolutely hindering, by the strength of Royal Authority, all their Trade ; that it may never be in their power to become again rich and formidable. The only way to do this, is to strip them of their Missions, and confine them to Europe ; since it is now too certain, that their Missions are only the pretence, but Trade the real motive that makes them travel to other parts of the World. Three great advantages would arise from this resolution.

solution. The first, and principal; which I have just been speaking of, that the Jesuits would no longer be able to wage new wars against the Church, or against Sovereigns, or to disturb the Christian World. The second, that the other Catholic Missionaries, who have hitherto been so cruelly thwarted and persecuted by the Jesuits, jealous of their out-doing them in the Conversion of the Infidels, would then be at liberty to exert all their Zeal: and the third would be, a great increase of the number of Missionaries; because many Religions of other Orders, knowing they would then have nothing to fear from the persecutions of the Jesuits, would readily offer themselves to carry the Gospel wherever the Pope, and the Congregation *de propaganda*, should think fit to send them.

If these Fathers were thus confined within the bounds of Europe, with their wings properly clipt, and they themselves reduced to the condition of other Regulars, I am very confident that neither Princes, nor the Church, would be disturbed by them: Nay, I will even venture to say, that if the Jesuits were humbled, we should soon see an end of the pernicious rage of Molinism and Jansenism. It is certain, that many call themselves Jansenists, out of a spirit of party, without really knowing what Jansenism is; but merely out of hatred to the Jesuits, who first kindled, and have ever since continued blowing up this fire, under pretence of the Bull *Unigenitus's* not being received with what they call due submission.

If, notwithstanding all this, these Fathers should still persist in their obstinacy, disobedience, corruption, and turbulence of spirit, an effectual remedy might yet be found, once for all to get rid
of

of their disturbances. It is not a new one, but was formerly thought of, and used, for this very Company.

On the 24th. of January, 1684, a Decree was made by the Congregation *de propaganda*, in which it was said : * *Inhibendum est Patri Generali, totique Societati, ne in posterum recipiant Novitios ad habitum Societatis, neque admittant ad vota, sive simplicia, sive solemnia, sub pena nullitatis, &c. donec cum effectu pareant, & paruisse probaverint, &c.* The same prohibition was renewed in the time of Innocent XIII. of glorious Memory, who would have had both the courage and the resolution to see it strictly observed, had he not been prematurely snatched away by death ; which the Jesuits thought proper to ascribe, among the vulgar and ignorant, to a miracle of St. Ignatius. — But this, and other remedies, which it is not our province to propose, though they are excellent and specifics, will not take effect, unless they are used in time, and sufficiently often. *Applicata juvant, reiterata sanant*, is an axiom in physic.

I will finish this, perhaps too long Letter, if the size of it be considered, but too short in respect of the very many things more which I might have said, and even of those which occurred to me whilst I was writing ; and address his present Holiness in the words of the Venerable Palafox, in his second Letter

* The Father General, and the whole Society, are forbid to give the habit of their Order to any more Novices, or to admit them to either simple or solemn vows, under pain of nullity, &c. until they obey effectually, and prove that they have obeyed, &c.

Letter to Innocent X. §. 101. * *Humanae conditionis est, Pater Beatissime, ubi ad maximum devenitur, declinare. Religio ista sua potentia laborat, sua magnitudine jactatur, sua existimatione maxima; ne minima omnibus aliis sit, à tua admirabili sapientia, & dexterritate qua polles in gubernaculis Ecclesiae moderandis, & dirigendis, cavendum erit,*

I am,

S I R,

Your truly affectionate,

and most obedient Servant,

* * * * *

* It is the fate of human things, Holy Father! to decline as soon as they are arrived at their highest pitch. This Order, which is now oppressed with the weight of its own power, and endangered through it's own greatness; above all in it's own opinion; may become the lowest of any, if not assisted with that admirable wisdom and prudence with which you so ably guide and direct the affairs of the Church,



T H E



THE OPINION

Of the Congregation of Cardinals assembled by His Holiness Pope CLEMENT XIII. to examine the foregoing Memorial of the Jesuits.

Translated from the Copy printed by Authority at Lisbon, by Michael Rodrigues, Printer to His Eminence the Cardinal Patriarch.

“ I N order to form a sound judgment concerning the affair of the Jesuits, who live in the Dominions of the King of Portugal, it is necessary to elucidate the truth of the fact. They have been accused to this Holy See, touching several matters, by his most Faithful Majesty. Pope Benedict XIV. admitted the Accusation, and not being able personally to determine the matter, he referred it to His Eminence the Cardinal of Saldanha, than whom no one is more unexceptionable, or more capable, either by reason of his great Learning, or of his high Dignity, which approaches the nearest of any to that of the Pope, or of his abilities, to make the necessary inquiries, and distinguish truth from falsehood; he being a Person free from Interest or Passion, for, or against, either of the Parties; extremely exact; filled with a Zeal truly Ecclesiastic, and with a most perfect Submission to
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“ the Head of the Church, as may be seen by the
 “ Nuncio’s Information.

“ This Cardinal, who received the Brief by
 “ which he was declared Visitor of the Company
 “ of Jesus, took for Secretary to the Visitation,
 “ the Lord Magalhaes, one of the Prebendary-
 “ Prelates of this Patriarchal Church, a man of
 “ Character and Learning, and well versed in the
 “ Civil and Ecclesiastical Laws, as the same Lord
 “ Nuncio testifies.

“ This Brief was juridically notified to the
 “ Jesuits; and a proper Act, or attestation of this
 “ Notification was drawn up. The Provincial and
 “ the Procurator of the Indies, as is believed,
 “ waited on the Lord Cardinal, and acknowledged
 “ him for Visitor. Some time ago, the Cardinal
 “ published an Edict, declaring the Fathers of the
 “ Company guilty of Trading and Merchandiz-
 “ ing; which is clearly proved beyond all sort of
 “ doubt.

“ The Memorial is set up in opposition to this
 “ Edict, and is the object now to be examined. It
 “ contains two parts; the one tending to discul-
 “ pate; the other to supplicate. The same weight
 “ and credit ought to be given to the Excuses made
 “ use of here, as is commonly given to similar
 “ Memorials of Offenders; it being well known
 “ how unwilling Men are to confess their guilt,
 “ especially when they do not stand acquitted be-
 “ fore the Tribunal of Conscience; and above all,
 “ when their excuses are addressed to a Sovereign
 “ who has not begun the process, and is not ac-
 “ quainted with the fact. If a Criminal con-
 “ demned by the Roman Government has re-
 “ course

“ course to the Pope, though the crime in question
 “ was committed under his eyes, he is referred to
 “ his Judge; and there ought not to be any other
 “ method of proceeding, nor can there, without
 “ over-turning the Course of Justice, and dis-
 “ honouring the Judge, by making him pass for
 “ an ignorant or corrupt Man. The same may be
 “ said in the present case, with regard to interfer-
 “ ing in it, before Sentence is given, or heeding
 “ the excuses in the Memorial under examination.
 “ There is still another, and a stronger Reason,
 “ which is, that the Criminals themselves are not
 “ the persons who speak in this Memorial, but their
 “ Superiors, who confess that they are ignorant of
 “ the Fact.

“ To interfere now in this Visitation (which is
 “ only beginning) would be doing a considerable
 “ injury to the Cardinal Visitor. It would be ar-
 “ raising the Credit and Honour of the Holy
 “ See, which has intrusted him with the executive
 “ power of it's Decrees, and that, *absque dilata-
 “ tione quæ executionem quoquo modo impediât*. If that
 “ should happen, no one would be found who
 “ would undertake to execute such Commissions.

“ The Second, or supplicatory part of the
 “ Memorial demands, first, that the innocent may
 “ not be punished; secondly, that a due regard be
 “ paid to the useful and just correction of the
 “ guilty; and thirdly, that the Credit of the whole
 “ Order be considered and saved. The two first
 “ points are provided for *ipso jure*, and also by the
 “ uprightness and abilities of the Judge to whom
 “ this affair is committed. What may be doubted,
 “ is, whether the Judge can, consistently with the
 “ rigour of both the Canon and the Civil Laws,
 “ which

“ which he is obliged to observe, restrict his sen-
 “ tence to only an useful correction, without pro-
 “ ceeding against the Offenders so as to subject
 “ them to the just and useful punishment they de-
 “ serve. As to the third point, of saving the cre-
 “ dit of the Company, that will depend on the Re-
 “ ligious themselves, and particularly on their Su-
 “ periors, who, if they truly and sincerely concur
 “ in this Reformation, will regain the credit they
 “ have now lost among all judicious people, as may
 “ be observed in hundreds of books. But if they
 “ absolutely prevent it, or delay deserving it, they
 “ may deceive some, but not the Public, and the
 “ Company will lose it's Credit more than ever.

“ With regard to the Edict which suspends the
 “ Jesuits from preaching and confessing; since they
 “ say they do not know the motives of this suspen-
 “ sion, this affair requires all that prudence which
 “ the Nuncio and the new Patriarch, are known to
 “ be endowed with; and they will accordingly as-
 “ certain, by new enquiries, the truth, or likelihood
 “ of truth. And if, in the mean time, it be thought
 “ proper to guess at the true cause, it may be said,
 “ that knowing evidently by the Decree of the
 “ Cardinal Visitor, that these Fathers do carry on
 “ an universal Trade, and that they manifestly re-
 “ fuse to pay any regard to the Divine Precepts,
 “ the Doctrine of the Holy Fathers, the Canons
 “ of the Councils, or the Bulls of the Popes, the
 “ Lord Patriarch does not think proper to trust the
 “ Souls of the Faithful to one who, *non consule-*
 “ *bat animæ suæ*, and to whom it may be said, *Me-*
 “ *dice, cura teipsum.*

“ In short, the justest way is, to refer this affair,
 “ with the Remonstrances, and the Memorial, to
 “ the

“ the Cardinal Visitor, in order neither to subvert
 “ the course of Justice, nor to give subject of dis-
 “ content to a Prelate, who has deserved so well
 “ since the first Decree. Besides that there is no
 “ foundation for taking any other step, which would
 “ not only be irregular, but would do no Honour
 “ to the Holy See.

“ This is what Conscience, the Fitness of things,
 “ and Justice, dictate to the Congregation; not to
 “ speak of Political reasons which forbid embroil-
 “ ing this Court with that of Portugal, which,
 “ perhaps, would not quietly see a Cause begun in
 “ that Country, with the Pope's Authority and
 “ Consent, and at his request, removed hither.

“ No notice is taken here of the Complaint made
 “ by the Jesuits in the Memorial, of their not hav-
 “ ing been heard; because the Cardinal Visitor
 “ has proceeded so regularly, that it seems impos-
 “ sible he should not have heard those fathers;
 “ and if they have other things to alledge, they
 “ must produce them before the person who is ac-
 “ quainted with the circumstances of the fact.

“ It is likewise idle in them to pretend to fear
 “ lest the Cardinal Visitor should delegate persons
 “ either not well intentioned, or ignorant of the
 “ Institutions of the Regulars; because that is at-
 “ tempting to tie up the hands of a Judge, and ex-
 “ cepting against persons not yet nominated or
 “ known.”

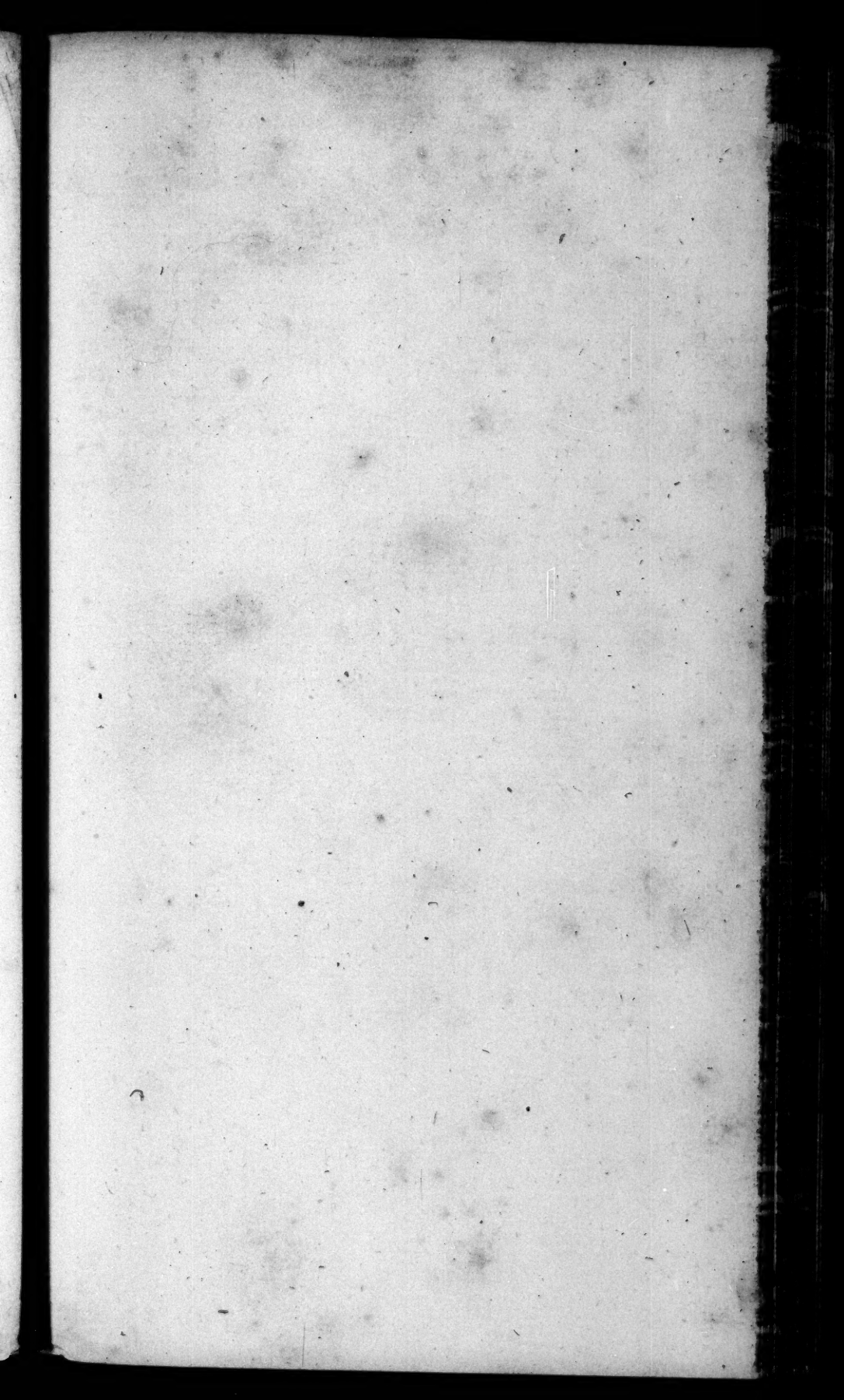
the Cardinal Visitor in order to be able to
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"the Cardinal Visitor in order to be able to do
the duty of his office, not to give credit to the
content of a Visitor, who has derived it well
from the Court. But that there is no
fault in the manner of his proceeding, which would
not only be prejudicial, but would do no honour
to the Holy See."

"This is what Cardinal de Tournon, the Bishop of
Lyon, writes to the Cardinal Visitor, who is
sent to the Cardinal Visitor, which is the
ing the Court with that of Portugal, which
perhaps would not properly be a Cardinal Visitor
that Court, with the Pope's Authority and
Content, and at his request, removed."



"The Cardinal Visitor, the Cardinal Visitor
has the duty of his office, of their not law,
ing the Court, the Cardinal Visitor
has proceeded in the manner that is to be
that he should not have heard those matters;
and if they have other things to say, they
must produce them before the Court, who is ac-
quainted with the circumstances of the case."

"Let it be the duty of the Cardinal Visitor to be
that the Cardinal Visitor should be able to do
the duty of his office, not to give credit to the
content of a Visitor, who has derived it well
from the Court. But that there is no
fault in the manner of his proceeding, which would
not only be prejudicial, but would do no honour
to the Holy See."

